

The Missionary Intelligencer.

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A Prayer for the Kingdom.

“O Christ, Thou hast bidden us pray for the coming of Thy Father’s Kingdom, in which his righteous will shall be done on earth. We have treasured Thy words, but we have forgotten their meaning, and Thy great hope has grown dim in Thy Church. We bless Thee for the inspired souls of all ages who saw afar the shining city of God, and by faith left the profit of the present to follow their vision. We rejoice that today the hope of these lonely hearts is becoming the clear faith of millions. Help us, O Lord, in the courage of faith to seize what has now come so near, that the glad day of God may dawn at last. As we have mastered nature that we might gain wealth, help us now to master the social relations of mankind that we may gain justice and a world of brothers. For what shall it profit our nation, if it gain numbers and riches and lose the sense of the living God and the joy of human brotherhood?

“Our Master, we make Thy faith our prayer: ‘Thy Kingdom come, Thy will be done on Earth.’”

Walter Rauschenbusch.

Financial Exhibit.

The following is the financial exhibit of the Foreign Society for the first seven months of the missionary year:

	<u>1915</u>	<u>1916</u>	<u>Gain</u>
Contributions from Churches.....	2,398	3,053	655
Contributions from Sunday-schools.....	256	278	22
Contributions from C. E. Societies.....	311	705	394
Contributions from Individuals.....	667	502	*165
Amounts.....	<u>\$105,499 94</u>	<u>\$124,833 90</u>	<u>\$19,333 96</u>

Comparing the receipts from different sources shows the following:

	<u>1915</u>	<u>1916</u>	<u>Gain</u>
Churches.....	\$53,397 10	\$73,984 66	\$20,587 56
Sunday-schools.....	3,644 21	4,042 88	398 67
C. E. Societies.....	2,432 80	4,715 48	2,282 68
Individuals and Million-Dollar Campaign			
Fund.....	21,017 63	23,855 85	2,838 22
Miscellaneous.....	2,144 88	2,072 78	*72 10
Annuities.....	20,516 24	13,925 00	*6,591 24
Bequests.....	2,347 08	2,237 25	*109 83

* Loss.

Gain in regular receipts, \$26,035.83; loss in annuities, \$6,591.24; loss in bequests, \$109.83.

We should reach \$500,000 by September 30th, by all means. Send the Children's Day offering promptly. The churches must continue to forward their gifts. These are interesting days. Send to F. M. Rains, Sec'y, Box 884, Cincinnati, O.

They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. And when he has said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

Children's Day, June 4. Make it a banner day.

It is missions "first" if we are to make the local church "last."

Some churches value outward show more than inward worth.

If you have a missionary church, keep it so; if not, make it so.

The preacher who would be a *leader* should never keep the church *waiting*.

"God can make *men* of many who are now only millionaires."—E. W. Poteat.

Christians must become really Christian before they can Christianize the world.

A church must find its root and fruitage in Christian faith and enterprise if it really prospers.

The chief trouble with an o-missionary church is that it is never going in the right direction.

A milepost in the missionary history of the Disciples of Christ—Children's Day for Foreign Missions.

You cannot always tell. Even in the Living-link church, the preacher's *successor* is not always a *success*.

Sometimes a preacher does not recognize the missionary opportunity that is knocking hard and persistently at his door.

"Preaching missions," said F. W. O'Malley, "is like singing tenor; if you don't sing a clear, high note, you make a discord."

Oh, if the people would just read the INTELLIGENCER and *know*, they certainly would do.—E. W. Brickert, Oconee, Ga.

As the result of a three-years' China campaign, the Presbyterian Board has sent out forty-seven new missionaries to that field. This is about as many as the Foreign Society has, all told, in China.

Referring to their Living-link fund, E. A. Ewell, minister at Palestine, Texas, says: "We shall run the amount to \$700 or \$800. I am pretty sure that it will not be less than \$800."

From the ends of the earth prayers will be ascending for Children's Day. The missionaries are coming to look upon this great day as one of their chief means of support in their difficult work.

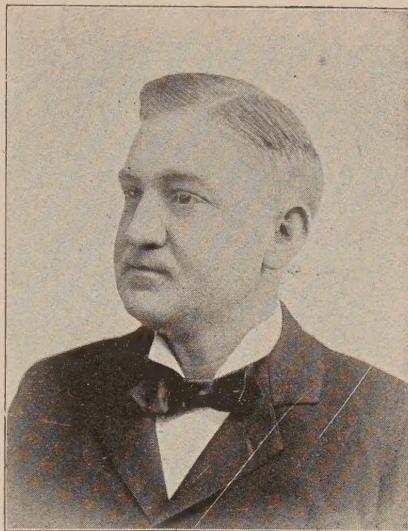
Our missionary to Japan, Charles E. Garst, introduced white clover into that land. It has spread abroad all over the empire now. Mr. Garst was deeply interested in improving the condition of the people.

The superintendent of one Sunday-school is endeavoring to secure one hundred subscriptions to the INTELLIGENCER. There is nothing else he could do that would generate more interest in the cause of Missions.

A Men's Bible Class in Indianapolis raised \$1,000 to support its missionary on the foreign field, and did it in ten minutes. Twelve hundred dollars are in sight, and no member of the class gave more than \$52.

It is interesting to know that eighty men and one hundred and twenty-seven women have contributed to the Foreign Society on the Annuity Plan since 1897. Of these thirty-four men and forty-four women have died.

Christian Missions ought to have the first place in the life of a church, because they are primary in the thought of God. From the beginning of the revelation recorded in the Hebrew and Christian Scriptures, we see God with a whole-world purpose.



C. H. WINDERS.

Pastor of the Irvington Christian Church, Indianapolis, whose church has recently become a Living-link in the Foreign Society. Mr. Winders is a member of the Executive Committee of the Foreign Society.

The Great Commission is a new proof of the resurrection. The apostles never could have invented the Great Commission. They never would have gotten the world idea in it. Only Jesus Christ could give such a program as "Go ye into all the world."

There are hundreds of our churches and tens of thousands of our church members doing nothing whatever for Christian missions. No prayer is ever offered by them for either the missionaries or their work. They give not one cent to the missionary cause. They ignore or deny the missionary obligations.

The month of April was not very satisfactory in the returns for Foreign Missions. There was a gain of only \$18.95 in the total receipts. The churches as churches gained \$1,915, and the Endeavor Societies \$336, and individual receipts increased \$273. But there was a loss of \$18,093 in Annuities and \$127 in bequests.

A missionary in India, emphasizing the need of prayer, says: "Better, far better, do less work, if need be, that we may pray more; because work done by the rushing torrent of human energy will not save a single soul, whereas work done in vital and unbroken contact with the living God will tell for all eternity."

A DISCIPLE AT THE WAR FRONT.



FRANK OTSUKA AND FAMILY,

Of Tokyo, Japan. Mr. Otsuka has been teacher in our Japanese Bible College, but is now serving his country as interpreter for the Japanese Red Cross contingent in Europe. It is a fine recognition of Christianity that his government called him to this place. He is a graduate of Bethany College.

Ralph Waldo Emerson said: "I shall not suffer myself to be provincialized by my backyard. My soul refuses to be provincialized by Concord or Massachusetts, or the Western Hemisphere. Nay, I should scorn to be provincialized by the interests of this pygmy planet. I am a citizen and at home only in the whole universe of God."

The Church Missionary Review states that it is the pastor's business to create a missionary atmosphere. "Let him be convinced that the Bible is a missionary book, the church a missionary society, Christianity a missionary religion, and himself a missionary messenger, and it will be impossible for him to preach without his people feeling the tug of the ends of the earth."

A rich man who cared nothing for Missions heard an address by Dr. S. M. Zwemer. The son of the rich man went forward and spoke to the preacher and asked him home to dinner. The rich man told his guest that in his youth he had a desire to preach, but had no speaking gift. Dr. Zwemer asked him if he knew that he could preach every day in the year. The rich man asked, "How? By supporting a missionary?" The guest said, "Yes, that is what I mean." The rich man said, "All right." The incident revolutionized his life.

It will be interesting to the readers to know that other magazines are continually sending for illustrations which have been used in the MISSIONARY INTELLIGENCER. The editors have always tried to make the pictures a very interesting feature in the make-up of the magazine, and we are glad that some of these illustrations are worthy to be passed on to other publications. We also wish to acknowledge our indebtedness to other like periodicals for interesting things which we have used from time to time.

Oberlin College is supporting a large work in the province of Shansi, China. One day in the college year is called "Shansi Day." This year that day was the third of March. Three thousand and seven hundred dollars was pledged by the students, the faculty, and the friends of Oberlin. This is the largest amount ever pledged at any one time. It is interesting to know that Oberlin College has sent out 100 missionaries to the field under the auspices of the American Board. Oberlin has sent out over 1,000 missionaries to the home field and the foreign field.

CHRIST ALSO WAITS.



One of the many millions who await the message of Children's Day.



MISS IMANISHI AND MISS YASHIMA,

Bible women with Mr. and Mrs. T. A. Young, of Fukushima, Japan. These good, trained workers receive \$45 each a year. Who will assume their salaries.



MR. MOTO OIWA AND FAMILY,

Of Osaka, Japan. Oiwa is a graduate of Butler College and the College of Missions, and is doing a strong work as pastor of our Japanese church at Osaka.

Bishop Tugwell has seen the number of native ministers under his supervision grow from 30 to 95 in 22 years; the communicants from 4,000 to 14,767; the catechumens from 1,200 to 22,936, and the contributions of the African Christians from \$17,500 to \$112,000. "The pleasing evidences of past success and the stimulating summons of immediate action are, of all things, the best calculated to lift the church's eyes from itself, to make it forget its own aches and pains, to quicken its pulse, to fire it with a world passion, and to unite it in service for the world's redemption."

The greatest factor in the present Prohibition Movement which is sweeping our land from north to south and east to west, has been the education of the children in the homes and in the public schools concerning the evils of alcohol. Those who were in the grades fifteen and twenty years ago are now citizens and voters. The greatest factor in the modern missionary movement has been the education of the children to love and help the whole world. Ignorance, prejudice, and indifference have tried to block the way, but who can withstand the onrush of a million warm young hearts. The songs and gifts of the Bible School boys and girls have rapidly put anti-missions to unceremonious flight.

An occasional word from some of the distant mission fields indicates how heavily the burden of the war is pressing down upon the

work and the workers. The following word comes from one of the English missions in Central Africa: "Still the war drags on. As Christian workers we have need of all the resources of experience and promise to fortify ourselves against the depressing reflections that will come up as we look forward to the future. What can we do? Pray and trust and work. Now, if ever, is a time when no earthly help availeth, and our hopes must be more than ever in the great God high over all. Jesus shall reign. His kingdom shall stretch from pole to pole. Every knee shall bow to Him."

A mother whose daughter is in China, says: "It was hard to give her up, and yet it was a joy. I always believed in Missions, and I always prayed for workers to give themselves to the work. How, then, could I say 'no' when my own daughter wanted to go to the field? When she was a little girl I taught her about Missions. I taught all my children about the work. I encouraged her, and so do I talk to the boys, and I hope and pray that my two boys will be willing to go when they are ready. One is a volunteer. He preaches every Sunday, and will graduate from the State University and the Bible College next year. Then he wants to go to one of the eastern schools a year or two." Children with such a mother will not be slow to volunteer for the field, and she and they will find increasing delight in their service.



Japanese boy getting up in the world.

Dr. J. E. Williams, Vice-President of Nanking University, writes as follows:

"Dr. Butchart was a very exceptionally strong missionary, a man of fine balance and judgment, growing out of a most successful experience in medical, hospital and missionary work. His unfailing good nature, his very quiet and judicial way of taking the situation always tending to bring the different sides together, always made men conscious of the spirit and love of Christ. His loss to the Medical School is beyond all estimate at this time. His knowledge of the language, his great acceptability to all classes of the Chinese, his extraordinary capacity for detail and hard work made him one of the very strongest on the staff. A favorite teacher used to say that God has no necessary men. In the face of such a loss, it is hard to accept such a proposition, and yet we do believe that for every one who drops out of the ranks God will raise up more men to take the place."

A NEW LIVING-LINK SUNDAY-SCHOOL.

The Sunday-school at Ionia, Michigan, T. B. Preston, Superintendent, has indicated its plan to become a Living-link on Children's Day, with an offering of \$600 for their missionary on the foreign field. This is a fine forward move for this school, and the step

will be an inspiration for many other Bible Schools. There are at least one hundred Sunday-schools in our brotherhood which could be Living-links as easily as Ionia, Michigan, and the joy and the satisfaction would be very great. A careful organization of the school, the apportionment plan for the classes, and the inspiration of having their own worker on the field will accomplish wonderful things in the Children's Day campaign. The Portsmouth, Ohio, Sunday-school became a Living-link last year, and this experience has proven to be one of the greatest blessings that ever came to that Bible School. We have a number of Living-link Sunday-schools now. Who will be the next?

THE PROMISED DAY.

Thy kingdom come! on bended knee
The passing ages pray;
And faithful souls have yearned to see
On earth that kingdom's day.

But the slow watches of the night
Not less to God belong;
And for the everlasting right
The silent stars are strong.

And lo, already on the hills
The flags of dawn appear;
Gird up your loins, ye prophet souls,
Proclaim the day is near:

The day in whose clear, shining light
All wrong shall stand revealed,
When justice shall be throned in might
And every hurt be healed;

When knowledge, hand in hand with peace,
Shall walk the earth abroad;—
The day of perfect righteousness,
The promised day of God.

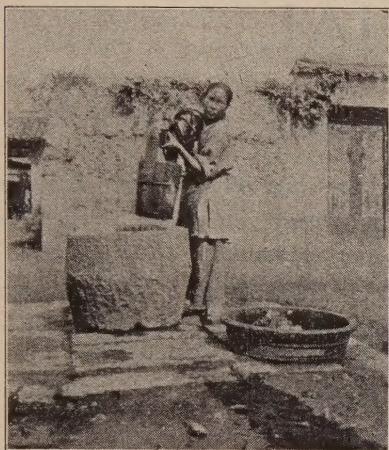
—The Times.

A GENEROUS OFFERING FROM A NATIVE CHURCH.

The following interesting letter has been received in the office of the Foreign Society from our Hindu brother at Bilaspur, India, Balchand Parker. The letter was translated by Dr. G. W. Brown, of Jubbulpore. This letter indicates the growth and the spirit of the church:

"With Brother Love and Co-honor, the Greetings of the Bilaspur Christian Church.

"By the grace and protection of the Lord Jesus Christ, the brothers and sisters of the Bilaspur Church are both well and rejoicing, and with mind and body and possession are making constant effort that this church of



THE CHINESE WOMAN AT THE WELL.

the Lord may grow in purity and love, and thus reveal the glory of our Lord Jesus Christ.

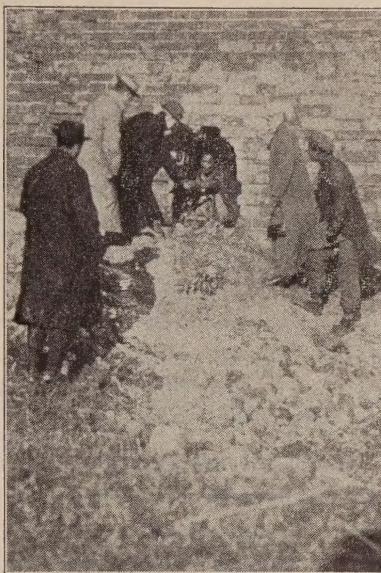
"We are very happy to report this news that in our church on the last Sunday of November annually a thanksgiving meeting is held, in which all the members with great rejoicing present different kinds of gifts to the Lord. Some grain, some money, some fruit, some eggs, chickens, and the like. Some at that time consecrate their children also to the service of the Lord. This year, as usual on the 28th of November, a meeting of this kind was held, in which all the country members of the church also presented all the fruits of their harvest. As a result of this, about Rs. 104 was received. The members of the church decided to give half of this, that is Rs. 52, for home missions to the Indian Christian Missionary Society which carries on work at Kota, and the other half to divide equally between the Foreign Christian Missionary Society and the Christian Woman's Board of Missions.

"So with great joy and love, we remit to you Rs. 26 (\$8.50), and trust that you too will rejoice with us and receive this gift with love. Kindly pray for our church that it may grow in the service and power of the Lord.

WHAT A LAYMAN THINKS OF "THE INTELLIGENCER."

A Letter from G. M. Brooks of Kentucky.

Were I asked to cite the best number of "The Intelligencer" for the year, it would be a difficult task.



The Commission of the Foreign Society visiting a beggar who had made his abode in a hole in the great wall of China.

"The Intelligencer" has reached such a high state of efficiency that to point out one as the best would discredit the other eleven. However, with regard to the May number just received, I can, in justice to the others, say that it is ONE of the BEST for the year. The most interesting contribution to the May number is the financial report by Treasurer C. W. Plopper, showing the splendid advance made by the Churches. I know that you are all very happy over the increase for March and April. This will be an encouraging note to the Missionaries who are laboring in distant lands. God bless them all! They are so unselfish and trustworthy, and their prayers have always been that the home churches might get a better understanding of the LAST and ONLY command that our Lord gave to the Church. My heart has been touched very recently by two interesting letters from James C. Ogden, who is giving his ALL for Tibet. May the time soon come when all our churches may KNOW that in order to save themselves, they must first help save the world. My prayers, sympathy, and love are always yours.

EDITORIAL.

Three Big Gains.

The offering for Foreign Missions is progressing. The friends are busy. They are wonderfully cheered over the splendid gains. They have worked hard and are entitled to rejoice.

During the month of April the churches as churches gave \$23,330, a gain over the corresponding month of one year ago of \$1,915. This is good, but not up to March, in which month the churches gained \$12,306. During the first seven months of the current year the churches have gained \$20,587, or nearly 28%. *This is fine.*

One of the most gratifying features of the campaign is the large increase in the number of contributing churches. Already 3,053 churches have responded, a gain of 655.

The total gain in regular receipts for the first seven months of the year is \$26,035. We regret to be compelled to report that there is a loss in Annuities of \$6,591. But we are expecting to make this up and more. A number of friends are carefully and prayerfully considering the Annuity Plan.

There are three great gains we should certainly make before September 30:

1. There should be a gain of 1,000 contributing churches. Already the gain is 655. Now for a further gain of 345. *It can be done.*

2. The gain in receipts from the churches as churches should not be a penny less than \$25,000. This will require a further gain of only \$4,403. *It can be done.* If we gain \$25,000, it will be the largest in the history of the Foreign Society. *Suppose we do it!* Let every church that has not given get into line at once for this big forward movement. And let those churches that have not sent their full offering be as prompt as possible in sending all they can raise.

3. We should make a gain from all sources of \$74,863, and make the receipts for the year bound up to \$500,000. *What say you?* Now that is a big job, but what are we here for? Rubinstein, the great musician, said he wanted to hear a preacher that would make him attempt the impossible. That is the note to be sounded in every pulpit, from one end of the country to the other. Yes, it will require an effort. But that effort will pay a hundred-fold. If we reach \$500,000, our brotherhood will experience a new birth. That achievement would bless every local church from sea to sea. It would give new spirit and zest to every college among us. It would impress the world as no other one thing we can do. It would give new life to all home missions. It would give a new and larger meaning to the "Men and Millions Movement." It would give the churches a new sense of power and influence. It would be a new and true interpretation of the Restoration Movement to thousands who have not understood the spirit and purpose of Thomas Campbell and his asso-

ciates. He stood for the union of the people of God to the end that the world might be evangelized.

Now let us join hands in the north and the south and the east and the west for these three great gains. Let the churches of Ohio touch hands with the churches of Missouri and Iowa and Illinois in a great forward "drive." Let California reach forth and grasp the hand of Kentucky. In union there is strength. In united effort there is encouragement and inspiration. The Lord help us to reach \$500,000. Let this be the burden upon the hearts of our people. Pray for this accomplishment in the prayer-meeting and the public service.

Let us make the three big gains. *It can be done!*

Points on Children's Day Preparation.

One of the most necessary things in preparing for a worthy Children's Day is to get the plans and ideals on a high plane, and make the whole Sunday-school feel that there is no undertaking more worth while than a successful Children's Day. If the task is deemed sacred to the cause of Christ and the occasion exalted, failure cannot result.

In order that this end may be reached, a worthy aim must be set for the offering. There can be no satisfactory Children's Day without a satisfactory gift to the Lord's work. A big crowd, glorious music, and a happy throng do not necessarily make the day a success. The great purpose of the day is that the children and adults may be mobilized to give for Christ's work across the seas. This cannot be done with a small, petty amount in view. The stake must be set high and an offering striven for that will tax faith and enterprise.

The schools that succeed on Children's Day in a striking way are those that put to the fore the creation of interest in this great annual festival.

The superintendent and those having charge must be alert and arouse sentiment, educate the conscience, stir up enthusiasm, and fill everyone with deep interest in the task. All this takes careful announcement from Sunday to Sunday, as well as through the week. It takes organization of officers and teachers and pupils. The superintendent must inspire and lead the teachers until local difficulties are overcome, and the commonplace, tired feeling of the spring months is chastened and driven away before the pressure of cheerful service in the great cause of missions.

The local papers can be used and the church bulletin can be utilized. A little group of people can be posted to talk Children's Day. Prayers can be offered in the prayer-meeting and in the church and in the school, and above all, the unselfish call for gifts and service for our King must be made to ring through every service and sanctify every effort.

Children's Day for Foreign Missions is a great occasion. Will you make it a great and worthy day in your school?

The Marvelous Reach of a Great Day.

Do you want to help your brothers in the most needy and remote places of the earth? Yet you feel that you are weak and cannot help much; that you are tied to your task and cannot go; that you are helpless because you do not understand the language, the point of view and the customs of these strange people for whom Christ died. Help them through Children's Day. Through your prayer and your gift on the first Sunday in June, you can reach across great seas, over high mountains, and across sun-burned plains to the most needy souls of earth. Children's Day is a miracle. It provides you means for the transfer of your life and affection and service to lands you have never seen. Through a gift on the first Sunday in June you can send Christ to the midst of China and his message to the numberless hosts of that great needy field. Through Children's Day you can touch with the gospel story the life of brilliant, en-

terprising, but still idol-worshiping Japan. Through Children's Day you can preach the pure message of the Savior to the benighted, superstitious, idolatrous Hindu in distant India. Through Children's Day you can span the great Atlantic, cross the Equator, and present to the upturned hearts and faces of the Congo savages the message of a loving Lord. Through Children's Day you can make a journey to the Malay Archipelago and present the principles of Christianity to our youngest ward, the nation of the Filipinos. Through Children's Day you can cross the great plains of Asia, overtop the mountain passes of the Himalayas, and bestow the blessing of the word of God to the people of distant Tibet on the roof of the world.

Who can deny the miracles of modern missions? Who can gainsay the power of God in Children's Day? Who can close his heart and his purse to the call of our Lord on the first Sunday in June?

"What Ought a Sunday School of This Size Give?"

Every now and then the hearts of the workers at the Foreign Society office are warmed and cheered by a message like the above. Some vigorous, enthusiastic missionary superintendent is not content to present the suggested apportionment to his school, and writes to us, giving the attendance, the ability of the people to give, and then asks, "What shall we do? Set a goal for us."

And why should this not be the spirit of every Sunday-school among our people? If it were the apportionment would not be necessary at all. Each school should set its own goal,

endeavor to exceed it, and only limit its gift by the possibilities of giving. We are confident that a great number of schools pursue this course from which we never hear. It is a sad condition when the Sunday-school or the church feels that a suggested apportionment is an absolute goal, which when reached will satisfy all obligations. We can never reach God's apportionment until we have bestowed as he has prospered us. We doubt if any Sunday-school or church has ever really reached that goal. To do so, we mean that each member, in fullness of love and generosity, would have to give to the limit of his

ability for the great work of our Lord. A greatly increasing number of Sunday-schools are getting to feel that the missionary cause is the biggest enterprise in the world, and that they

must give as unto Christ himself, not only of money, but of life and of service. As this spirit increases the Lord's work will also increase by leaps and bounds.

Thomas Campbell As a Missionary.

Thomas Campbell was born in County Down, Ireland, February 1, 1763. A military school afforded him an opportunity of securing a good English education. While yet a lad he gave himself to the Lord and decided to spend his life in the Christian ministry. He united with the Seceder Church, an offshoot of the Established Church of Scotland. He was married to Miss Jane Carnegie, June, 1787. While still in Ireland he lamented the evil effects of divisions in religious society. The small Seceder Church was divided into four branches, and each claimed it was the true church. The branch to which he belonged was very bigoted. It disciplined a stonemason because he did some work on an Episcopal church.

In 1807 Thomas Campbell moved to America and began at once to preach as a missionary in Washington County, Pennsylvania. He invited the people of all religious bodies to the communion table, and for this he was disciplined. He was accused and found guilty. On an appeal to a higher court, the sentence was set aside. This incident helped to lead to the Restoration Movement. The first reasons and motives were born at the Lord's table. The famous maxim, "Where the Scriptures speak we speak, where the Scriptures are silent we are silent," was coined by him. He plead for the union of the people of God, to the end that the world might be evangelized.

Thomas Campbell's first work in America was to minister to the sparsely settled districts of Western Pennsylvania. As long as his strength per-

mitted he went out on long preaching tours. He visited almost every part of the United States of his day. He was pre-eminently a missionary to his own people.

The Christian Association of Washington had one and only one purpose, namely, that of promoting simple evangelical Christianity. Its members



*your affectionate Father,
Thomas Campbell,*

were asked to contribute regularly to the support of ministers who might be sent out to considerable distances, and to supply the poor with the Word of God. This Association was not a church; it was essentially a missionary society.

In the Declaration and Address, Mr. Campbell begged Christian people to meet as often at least as once a month; to beseech God to put an end to their

lamentable divisions, to heal and unite his people, that his church might assume her original constitutional unity and purity, and thus be exalted to the enjoyment of her promised prosperity, that the Jews might be speedily converted, and that the fullness of the Gentiles might be brought in.

In the closing paragraph of the Declaration and Address, Mr. Campbell told of an interview between a missionary and some Indian chiefs and warriors. The Indians refused to accept Christianity because of the misconduct of and the divisions between Christians. They said, "We never quarrel about religion." Mr. Campbell added, "Alas, poor people! How do our divisions and corruptions stand in your way? What a pity you do not find us upon original ground, such as the apostles left the primitive churches! Had we but exhibited to you their

unity and charity, their humble, honest, and affectionate deportment towards each other, and towards all men, you would not have those evil and shameful things to object to our holy religion, and to prejudice your minds against it. But your conversion, it seems, awaits our reformation, awaits our return to primitive unity and love. To this may the God of mercy speedily restore us, both for your sakes and our own, that *his* way may be known upon earth, and his saving health among all nations. Let the people praise thee, O God, let all the people praise thee."

He preached his last sermon in the Bethany Church, June 1, 1851, then eighty-nine years of age and totally blind. W. K. Pendleton reported the sermon. The great reformer died January 4, 1854, and sleeps in the cemetery at Bethany.

"We Cannot All Be Missionaries."

Hardly any statement is heard more often than this. It is regarded by many as a first and fundamental truth. Thousands excuse themselves from giving any consideration to the claims of Christ upon them on this ground. They say, "Of course, we cannot all be missionaries."

This statement, however plausible, is not true. All Christians can be missionaries, and, what is more, all Christians are required to be missionaries. The commission was given to eleven men, but to them as representatives of the church universal. The truth is this: The church of Christ is essentially and necessarily a missionary organization. The one work the living Lord assigned his followers was that of going into all the world and preaching the gospel to the whole creation. They were to be his witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth. This duty

rests upon every believer, and he cannot evade it and be innocent.

To be sure, all Christians cannot go to China or to Africa or to India or to Latin America, and it is not necessary that they should. The work at home must be prosecuted with vigor. A strong base of supplies is necessary to effective work abroad. At the same time, all Christians everywhere can have a share in the work of giving the gospel to all the nations. All can go somewhere. A sufficient number of well-equipped men and women can go out into the regions beyond and plant the church there. They have the health and the energy and the training and the other qualifications needed for these difficult fields. But there is something for every believer, whatever his training or ability or resources.

A woman who was lamenting that she could not go to some remote field, and that there was nothing she could

do at home, was asked who her neighbors were, the people living in the same building and in the same block. On investigation, it was found that seven or eight nations were represented in that small area around her own door. She was asked if she ever spoke about Christ to the man that brought her meat, or the man that brought her vegetables, or the man that brought her milk, or the man that brought her laundry. She never had, but she was anxious to go to some distant part of the globe to serve as a missionary. God brought work to her hand and she was not willing to do it. Some can go to China and to Africa and to India and to Mexico and to Alaska, but no one need stand all the day idle because he can find no work to do. There is an abundance of work waiting to be done. One who cannot go to a remote country can go to the next door or to the next block or to the next county or to the next State.

All can go in prayer, in sympathy, in encouragement, and in gifts of money. Even those who are shut in can help in these ways and in other ways. And Christians whose age or health keeps them from the forefront of the battle, or whose limited education disqualifies them for doing the work that the Lord wants done, can

send substitutes or help to sustain representatives.

Alpheus Hardy could not go out as a missionary. His health was insufficient. He could and did make money for the Lord. He took young Neesima into his own home and treated him as a son. He gave this young Japanese a good education, and thus did as much to promote the missionary cause as if he had gone out in person, and it may be much more. Thomas W. Phillips told the writer that he might have continued in the ministry and done some good. He went into business and supported a number of men who were more efficient than himself. He gave large sums to endow institutions of learning and for other purposes. He helped the work in ten thousand ways.

No Christian, no matter what his condition or situation, should say that he cannot go as a missionary. He can go somewhere; he can go as far as the way is open. If he cannot go out in person, he can project his influence into all parts of the world. And every Christian should be careful to inquire how far he can go. If one is qualified for work in Africa or India or China, and the way is open, he should be careful not to hold back. The ambition of every redeemed soul should be to live and work where his life will count for most.

We Should Reach It.

One hundred thousand dollars on Children's Day is the goal set for the Sunday-schools this year. For five years now this has been the aim. The schools have gradually climbed up closer and closer to the goal, but last year they were still \$7,000 behind. We believe the goal can be reached and passed this year, and that it will be. The schools are growing, the land is

prosperous, the missionary tide is rising, and responsibility is pressing on Christian America as never before. The churches have already gained more than \$20,000 over last year in their gifts. We can stop at nothing less than a \$10,000 gain from the Bible schools on Children's Day. Let us reach the goal and announce the victory before the missionary books are closed for the year in September.

"Little Journey" Travel Club in China.

The Sunday-schools that began the "Little Journeys to Far Countries" in January are now visiting the mission stations in China, and will end this interesting part of the trip on Children's Day, when there will be a public demonstration from the boys and girls who have been learning about what the missionaries are doing in that country.

Letters of appreciation in regard to this series of missionary lessons for the Sunday-schools come into the office every day. There can be no doubt that it is meeting the need, in suggestion and material, for missionary instruction for the boys and girls. It is especially gratifying to note what excellent use is being made of "Little Journeys" from the platform before the entire school. Very simply written, so that the teachers of the Junior classes may have no difficulty in keeping the attention of their pupils, the facts contained in the lessons, together with maps and pictures, are just as in-

teresting and instructive to adults. Very nearly a thousand of our schools are using this material—probably several hundred of which we have no record—and they testify that it is solving the problem of how to present missionary information in a most attractive and convincing way. If your school is not using "Little Journeys," you are missing a wonderful opportunity of giving to the boys and girls a carefully prepared, connected program on missions that might well suggest to them the thought of personal service in one of the great non-Christian fields.

Mrs. O. P. Lockhart, Los Angeles, California, writes as follows:

"I have used 'Little Journeys,' being allowed ten minutes each Sunday, before almost the entire school, and the interest and attention is just as good now as the first time we gave it. I am so proud that our people have such a wonderfully systematic program along missionary educational lines for our Sunday-school."

Which Shall It Be?

If We Do Not Reach \$500,000

It Would Mean
To the MISSIONARY



If We Do Reach \$500,000

To the HOME CHRISTIAN
IT WOULD
ONLY MEAN



ONE PIECE of CAKE,
LESS per DAY

CONTRIBUTED ARTICLES.

A Striking Parallel.

WE CAN DO THE DRILLING.

ISAAC ERRETT, PRESIDENT OF THE FOREIGN SOCIETY IN 1876.

These missionary efforts are doing more than you see on the surface. They are drilling here and there into hard rock, and their progress seems slow; but every now and then there is a blast that tells of progress. Let us drill steadily, and pack away here and there, in the very heart of the flinty rocks, the dynamite of gospel truth, and plant the batteries of gospel churches, and stretch between these the wires of faith, and get everything in readiness. It may take many years to do all this. Much of our work may be subterranean, and to the unbelieving eye may seem to be all in vain. Even when all is done, we may have to wait for favorable conditions of success. But when the shafts have all been completed, and the dynamite has been properly bestowed, and the batteries have been erected, and the wires have been stretched, He who governs all, and knows the time, has but to command the key to be touched, and Hell-Gate itself will explode at his command. We can not turn men's flinty hearts to God. It can only be done by divine power. But that power operates according to known laws, under given conditions. We can mediate between the power of God and the stubborn hearts of men. We can do the drilling. We can lodge the dynamite in its place. We can plant the batteries. We can stretch the wires. And we can touch the key that lets in the power of God upon the stubborn hearts of men and breaks them in pieces.

WORKING BENEATH GROUND.

BY PROFESSOR E. A. ROSS,

University of Wisconsin, 1912.

Some scoffers insist that missions exist to turn out converts, just as a factory exists to turn out shoes.

Now the truth is that in the very nature of the case by far the larger part of their accomplishment can never be claimed by the missionaries as their own. They dig the well and toil at the windlass, but the waters they raise do not flow in an open conduit to the fields they quicken. Most of them disappear in the ground, and when they reappear to make distant wastes bloom, they cannot be identified. What of the young men leaving the mission colleges unconverted, yet imbued with Christian ideals? What of the bracing effect on the government schools of competition with the well-managed and efficient mission schools? What of the government school for girls, which would never have been provided if the missionaries had not created a demand for female education and shown how to teach girls? What of the native philanthropies which have sprung up in emulation of the mission care for the blind, the insane, and the leper? What of the untraceable influence of the western books of inspiration and learning which, but for the missionary translators, would not yet be accessible to the Chinese mind? The changes of attitude toward opium smoking, foot binding, concubinage, slavery, "squeeze," torture, and the subjection of women, betray currents of opinion set in motion largely by the labors of missionaries.

"Spartanics"—Missions a Heroic Task.

A. MC LEAN.

A China missionary mentions one element which should be included in the training of men for the field. To the Committee on Preparation he writes: "If you could invent a new course in 'Spartanics,' or something like that—I mean the science of non-quitting—you would very greatly benefit the missionary cause: Our missionaries are dropping off too fast these days, not as shocks of corn fully ripe, but in the full green of the springtide, and they drop off and are both lost and gone before their proper time." Robert E. Speer thinks there is a real truth here. He adds: "Our friend is not alone in wanting more iron and steel in the training of missionaries. But how is it to be put in? If it was not bred by grandfathers and grandmothers, if men come to the seminaries putty instead of rock, how are they to be made Spartans in their sense of duty and loyalty?"

In almost every field there are some like John Mark, who left Paul and Barnabas almost at the beginning of their first missionary tour and went back to Jerusalem because Jerusalem was safer and more comfortable than Asia Minor, but they are not very numerous. Most of the men and women who go to the field spend their lives there. They have no desire and no thought of returning home, where the work is easier and the comforts and conveniences are greater. Having put their hands to the plow, they never look back. In a recent work on "Williams College and Foreign Missions," the author gives an account of 127 graduates who have rendered special service to the cause of missions. He says: "It may be recorded in honor of these missionaries that in no instance did one retire from the field of

labor but with reluctance, and then for the most imperative reasons. Had they recorded the experiences of their own lives, they could probably have adopted the words once written by a missionary graduate of another college: 'And if I have suffered all that missionaries do in ordinary missionary work, I can cheerfully say that I have suffered less than I anticipated, and enjoyed a hundred-fold more than I expected. Every promise of God has been abundantly fulfilled in me, and I would not to-day, for time or eternity, change situations with my most gifted classmates.'"

Paul is ranked as one of the greatest, if not the greatest, of all the men who served Christ as a missionary. He glorified his ministry and continued in it till the end of the day. The same can be said of most of the great missionaries from Paul's day to our own. Nothing could induce them to follow in the steps of John Mark and, like John Mark, "go not to the work." Most of them died in harness and are buried in the lands of their adoption. Their graves billow all parts of the globe.

Elias Riggs spent sixty-seven years in Turkey and enjoyed only one furlough in America. Griffith John gave fifty-five years to China and visited the home land only twice. When he did return he was repeatedly urged to stay. To a fellow missionary he said: "It would be the easiest thing in the world for me to find among my own people a most comfortable home and a very useful sphere of labor, but to tell you candidly, I would feel that I was descending from a much higher platform. Even the position of a Spurgeon is inferior to ours." Kiernander spent forty-one years in India without once visiting Europe. Schwartz passed to

his reward after forty-eight years of unbroken service. Mrs. H. N. Barnum passed her eightieth birthday after fifty-five years of service at Harput. Lyman Jewett lived to be eighty-four and his wife to be ninety-one. It is said of the early missionaries to Japan that they "went out for life." "It is singular how many of them were permitted to live on for many years doing a work that was by no means easy, and which was marked by many hardships." Dr. Nevius spent forty years in China and died in the harness. Once, when Mrs. Nevius was ordered home on account of ill health, he proposed to accompany her. She said, "John, sooner will I remain and die here than have you leave your work." In the American Marathi Mission the average length of service of the missionaries for a century was over twenty years, of several it was over forty years, and of a few it was over fifty.

Bishop Brent, of the Philippines, was elected bishop of Washington; he continued in the Philippines. The capital of the nation is a more desirable place of residence than Manila. Bishop Brent has heard the call of the East and has felt the fascination of it, and is supremely happy in the service. The bishop of Algoma was elected bishop of Ottawa three times. The work in Ottawa is lighter and the salary is double that of Algoma. The

bishop decided to stick to the harder job. Miss Emma Lyon was urged by her friends to remain at home and take life less strenuously. She had been in China twenty-three years, but she could not find it in her heart to give up her work among the women and girls of China. Judson would rather have died than leave his work in Burma. He would not leave Burma to be made king of the greatest empire in existence. Missionaries have been offered easier berths and much larger incomes; they have continued in the work to which the Lord called them, and never thought they were doing anything heroic or unusual.

If only all did so! Every Society has had experiences that are not pleasant to contemplate. Applicants appeared to have the missionary passion, and were eager to be sent out and without delay, and pledged themselves to make the work on the field their life-work. Before they were able to do full work or soon after, and without sufficient reason, they resigned and returned home, and now are lecturing on the countries they abandoned. Such persons put the Societies to large expense. They discourage the churches that assumed their support; they disappoint their associates and discredit themselves wherever the facts are known. It would be far better for all the interests concerned if they had remained at home.

Things Learned in South America.

MISS IRENE T. MYERS, PH.D.

(Miss Myers was a delegate to the Panama Congress. After the Congress she attended the Regional Conferences in Peru, Chile, Argentina, and Brazil. The following letter was written after the first Conference.)

We leave to-morrow, March 8, on the *Ayesin* for Valparaiso, where we are due five days later. We have been

in Lima just one week, and could spend many more here with profit. Having come down on a Peruvian steamer, we were introduced more gradually to new customs and foods than if we had come, as our tickets required, on the English line. However, we had an English captain and interned German officers for our other

officials, while crew, cook, and stewards were Peruvians. As to these matters, let me say but two things: First, the captain vouched to his government for the German officers; second, a typical experience with food was our amazing discovery that duck cooked in olive oil, with raisins, almonds, and carrots is good, and that "panquaque" with palm honey is better than pancake with syrup.

THE WORLD A NEIGHBORHOOD.

It is a new cosmopolitanism one encounters as one journeys southward. For instance, my table companions are as follows: A famous Uruguayan doctor, his wife and sister, returning from the Pan-American Scientific Congress in Washington; an Indian servant girl who has spent five months with her mistress, wife of one of the governors of three republics, in New York, and speaks a fantastic sort of English which she brings out upon request; a Chinese gentleman who also produces a peculiar brand of English; a Britisher from Galicia, who saw his oil holdings vanish in a flash through the dropping of a bomb from a Russian aeroplane, and who is on his way to Sumatra to conquer new worlds of oil; a Bolivian minister to another republic, his wife and her sister, who show their Indian blood strongly, and who are as interested in my brand of Spanish as I in their English. Given these companions and stewards who speak only Indian and Spanish, it is apparent that a plain American will make many excursions of discovery when at the table a Spanish menu is her only chart and compass.

Every day was full of interest, whether we skirted the treeless shores of northern Peru, where English, Italian, and American companies have sunk their oil wells in the sand of their vast holdings, or lay in some port, with the small boats around us from which men and women were swung aboard

in cages, or cars, while we speculated, as at Guayaquil, on the probabilities of their sharing with us the yellow fever or bubonic plague of their city; or, it might be cattle, hoisted by ropes around their horns; or a sick man swung out over the water on his stretcher; or the lithe, muscular, alert, mixed breeds of men who took on and put off our sugar, rice, and fruit; or the expressionless groups of women who pounded their clothes in the washing places under a ragged thatch of bamboo; or the listless, inactive sediment of men who stood unmoved and gazed from the shore; or it might be priests with fine, ascetic faces passing by our little steamer from port to port, or priests in whose faces were written the baser passions of men; or soldiers, sturdy, clean, well set up, well uniformed, young, gay, courteous men; or it might be the formal, stately receptions accorded at each port to our genial, kindly, mild-mannered old revolutionist, now in exile. Whatever it was—the people, their customs, their land, their points of view—were new, and to be understood must be studied.

SOME SURPRISES.

It is such a superficial observation one makes on a visit like this, yet in it lie so many contradictions to the current statements made concerning Latin Americans that I hesitate to speak of anything of real importance. For instance, the free, social intercourse between the well-born, as well as the more lowly men and women aboard the boat is not in accord with the statement of the close chaperonage so emphatically described as hedging about the women. Here in Lima also I have met and dined with a young woman student of the old University of San Marcos, who is coming up this year for her degree in law and jurisprudence, whose relations with her fellow students, mostly men, are not distinguishable from the healthy, im-

personal relations one expects to find in our own universities. Moreover, I asked a missionary wife here for directions to certain places I wanted to visit. She could not give them, because she went out only with her husband. It was very unpleasant for women to be unattended. Yet we women have come and gone as at home, with no startling unpleasantness, and the Lima women, even well-born young girls, are going about these streets unattended every day. I am wondering if we are not holding to a traditional theory about Latin American women while they are in reality beyond its application.

EDUCATION.

It seems to me also very unwise to generalize so broadly as we do in regard to the workings of the Roman church. It has good fruits as well as bad, and we hear mostly of the bad. I have been told here many times by people who have never entered the doors of its schools, of the superficial character of its education. I visited the Normal School for Girls, which is subject to government supervision, its graduates examined by the State, and accredited to teach in the elementary government schools. Some of its work is unquestionably superficial—as bad as is done in our own land by some of our normal and finishing schools. But some of it is not what was spoken of contemptuously as “embroidery.” I saw a well-developed, progressively-graded system of handwork, running through four years, including clay modeling, basketry, wood-work, a little printing, millinery, and sewing, from the most elementary type to the designing and making of costumes. It would offer a most remunerative study for any evangelical school which wished to work in accordance with the national educational tendency. Of course if the policy is to set down a North American school in the midst

of the people and to denationalize the pupils, this sort of investigation can be disregarded. I had an idea before I came, drawn from my reading of accessible sources, that we might in an evangelical school for girls here in Lima set the pace for the education of women in Peru. I have it no longer. Our first problem will be to keep up with the pace already set.

I wish I might make clear the educational values of some of the school surroundings of these normal students, 135 of them, drawn from all over the republic, many of them indescribably crude, all over seventeen years of age. Each has her little white-curtained room in the dormitory, her own white marble basin, with hot and cold water, her own wardrobe and locker, and her share in the baths, the swimming pool, the gymnasium, the perfectly ventilated halls, the carefully filtered water, the vine-encircled, shaded courtyard with its tinkling fountain and friendly goldfish. I wish that I might make clear that the evangelical school without any of these things, but with perhaps better pedagogy and English, with some form of Protestantism instead of Catholicism offering religious instruction, is at a disadvantage. It is a real question whether it can convince the Peruvians of its superior educational facilities. The pupils in the normal schools need very much an education in the externalities I have described above. An object lesson in sanitation may be more valuable than the most excellent theory. It is to be hoped that the evangelicals may be able to offer both in a not distant future.

WOMEN OF SOUTH AMERICA.

Of course the things which have most interested me here have been seen by me in their relation to women, and may be of less value because of that. I believe, however, that an unbiased study of what the women of

Peru are and have would be peculiarly remunerative to those directly responsible for evangelical missions. That a little woman here has for sixteen years, through press and pamphlet and organizations, stood for the protection of the Peruvian Indians and lately for universal peace among the nations; that she has gathered about her a group of women, mostly young, some of whom call themselves free-thinkers, some Catholic Christians, some agnostics, but all of whom are working for the uplift of the nation, should mean something to any foreign body of people which would also work for the uplift of the nation. The baby hospital, the milk supply, the instruction in the case of children, which is the especial interest of one of these women and her helpers, is an exhibition of the work of a great mother-

heart, even though it be devoutly Catholic. A long conversation with one who called herself a free-thinker, revealed that she was simply not in accord with the traditions and creeds of the church she knew, but that she was deeply religious.

All of these women will face questions about religion, or any other thing with which they are acquainted, fearlessly and frankly, and there seems to me to be no reason why their presence here should not stimulate and give courage, especially to the woman missionary.

I think we must have eyes to see the best there is at hand, and then our contribution must be an addition to that best, or at least an extension of it.

Maurey, Lima, Peru.

The Laymen's Missionary Congress.

F. M. RAINS.

The National Laymen's Missionary Congress met in Washington, D. C., April 26th to 30th. During the past winter about seventy Laymen's Missionary conventions have been held in different parts of the country, and this was the culmination of the nationwide campaign.

This Congress marks the close of the first decade of the Laymen's Movement. The attendance was not as large as in some of the former national gatherings, but the united opinion is that the program was never better. Great men spoke with passion on world themes.

Our own A. E. Cory and R. A. Doan, Secretaries of the Foreign Society, represented our people on the program, and their messages were most cordially received.

How our hearts burned within us as the splendid addresses revealed the facts of the on-going of the kingdom

of God over the whole world. Four great generous hearted, practical, and successful business men spoke on the best use of property for the spread of Christianity throughout the world. These men have given largely of money, and are now giving time and thought besides. Their appeals made a profound impression. The laymen were brought to see the whole program of God in a new and larger outline. It was reported that one man supports a whole mission station and thirteen missionaries. Enterprise and generosity like that will hasten the day when the gospel will sweep the earth.

OUR LAYMEN.

The Disciples were rejoiced to have such business men present as A. R. Teachout, of Cleveland; E. M. Bowman, of Chicago; R. A. Doan, of Cincinnati, and Congressman Dick T. Morgan, of Oklahoma, and others.

One of the attractive sections of the Congress was the session addressed by representatives of Japan and China and India and Cuba. No more telling addresses were presented than those given by these devoted Christian men.

From the beginning the Laymen's Movement has been intensely practical and vital. Strong emphasis has been placed upon the spiritual life. This note was persistently sounded in the Washington Congress. One aim has been from the first to show the men of the church that aside from the prayer life they can do little. This great fact has been brought to tens of thousands in a fresh, strong way. Men have been led into a new life in Christ Jesus.

This is an interdenominational movement. Men have been brought together to review the world task. This is having a strong influence to hasten the day of Christian union. Small differences are subordinated in the presence of the big world job of making Jesus Christ known to all men. Nothing so hinders the evangelization of the world as the divisions that separate the Lord's army.

MISSIONARY EDUCATION.

This Movement has stressed missionary education from the first. To know the facts is to kindle a fire of missionary interest. The Movement has published many books. Fully 5,000,000 pieces of literature have been printed and distributed by the Movement since its inception, thus opening up a new era of missionary education among men. Conferences and conventions are the chief means of inspiring and informing them.

A strong emphasis has been placed from the first upon adequate financial methods. This subject received due attention in the late Congress, and this has appealed strongly to the business instincts of men. Mr. John H.

Converse, before his death, made this statement: "When Christian business men give the same energy and intelligence to the work of missions that they now give to their own private business affairs, then the proposition of evangelizing the world in this generation will be no longer a dream."

To change the financial methods of the churches of America containing a membership of over twenty millions is no slight task. The old methods had a firm hold, and it seemed almost hopeless to think of supplanting them. But when laymen began to study the conditions that were prevalent, and to realize how unbusiness-like churches had been in conducting their affairs, and when they saw the absurdity of trying to finance a world enterprise by means of the methods then in vogue, they responded heartily to the proposed simple, yet practical plan. Out of this Movement was born the Every-Member Canvass now so popular and so useful. In some religious bodies over one-third of the churches have put this plan into operation.

LARGE INCREASE.

One of the most gratifying features of the Laymen's Movement has been the large increase in the contributions for Foreign Missions. The foreign missionary gifts of Canada and the United States as reported at the annual conference of the Foreign Missionary Boards last January, were \$18,793,990. By the published figures, the receipts of the Boards for the work in 1905, the year before the Laymen's Movement came into being, was only \$8,120,725. This shows an average increase of about one million of dollars for each year for foreign missions alone. The figures during the last decade have been greater than in the nine previous decades, it is stated.

Large plans are outlined for the future of the Movement. Conventions will be held in many of the smaller

cities. Attention will also be given to the rural districts. Plans are being considered to reach the colored laymen of the country. This is a wise move.

OUR RALLY.

The Disciples held a rally in the Vermont Avenue Christian Church Saturday afternoon, April 29th. Secretary Bert Wilson, E. R. Bowman, A. R. Teachout, J. H. Goldner, G. A. Miller, Earle Wilfley, Prof. J. C. Archer, Dick T. Morgan, President F. W. Burnham, and others spoke. It was a delightful conference.

The President and his wife honored the Congress with their presence during one session, but did not speak. During the exercises the President showed the most intense interest in all that was said and done. The great address by John R. Mott, describing the havoc of the war in Europe profoundly moved our chief executive, as it did all who heard. Mr. Mott expressed his great appreciation of the President for the patient and Christian way in which he had labored to keep this nation out of war.

Reaching the Country Folks in China.

A MORNING AMONG THE REAPERS.

BY A MISSIONARY.

THE HARVEST TIME.

The bountiful harvest of large and small millet is being gathered in. The lofty white, or black, or nut-brown-seeded heads of the former wave gracefully in the wind, so effectually hiding the landscape that they make a landscape of their own. A few fields of it could successfully hide whole regiments of infantry, or cavalry, or refugees. It is a most valuable plant from its lowly root to the crown of its precious head. It very literally covers the house of man, warms the hearth of man, and satisfies the hunger-craving of both man and beast. The small is less aspiring, no taller than our wheat, and holds its heavy, yellow, drooping head modestly. Yet in its return, seed for seed, it carries the palm against its more lofty neighbor.

Every threshing-floor is stacked round with the precious grain, and in many places the dumb, blindfolded cattle are already patiently treading it out.

This morning I came across a whole family contentedly sitting amongst the golden grain which provides against

the bitterly cold, inhospitable winter months. There is the old grandmother with whitened hair, stooping shoulders, and wizened face. The men are standing about variously occupied. One young woman is sitting with her baby at her breast; two others are busy winnowing by throwing the seed in the air, deftly causing it to fall in a heap at their feet, while the wind fans the chaff to a distance. I stayed a minute or two to take my fill of the scene, until I feared they might object to my gazing, and then passed on.

WALKING IN THE FIELDS.

For three hours I walked amongst the busy harvesters this morning, greeting them and distributing, wherever desired, some of my small four-page picture-leaflets. On the outside of the leaflet are four characters which mean "Jesus' precious words, or sayings." Within are selected sayings of our Lord's, beginning with the Lord's Prayer.

Soon after 9 A. M. on this bright autumn morning I began to cast my seed. I was on a road west of Peichen, and a lad had just passed me dressed

in the uniform of one of the P'ut'ai city schools. Quickening my pace, I caught him up. He was obviously pleased to be greeted, and we walked on together for best part of a mile until our ways parted. Once or twice I left him to speak to groups of reapers. Each time he waited respectfully to see if I intended rejoining him. While away from him I heard him reading aloud in a sing-song tone the leaflet I had given him. He told me that I should not find many of the reapers would be able to recognize the characters. Experience has already told me this is true, but in spite of it, I had some pleasant surprises.

At first I twice drew a blank. A group of half a dozen sturdy young fellows, bare to the waist, splendidly muscular, listened attentively to what I had to say, but frankly admitted that not one of them could read. I stood in the field with them around me, and read the Lord's Prayer, briefly explaining it. Then I said, "Can no one in your village read?" "Oh, yes, there are two or three can read in the village." So I gave them three leaflets, and they promised in the cool of the evening to get some one to read them to them. I don't think that was a blank after all.

TEACHING WITH TRACTS.

My next was a young fellow standing alone, resting a little from his labors. I asked him what the crops were like. "Poor," he replied. "The rains have sodden the ground, and things have had no chance." This surprised me, being quite contrary to the general account. But a few minutes before, some had told me it was a capital harvest, seven or eight parts good out of ten. I wondered if this were a specially bad bit of ground, and then I asked, "Is it your own land?" "No," he replied, "I'm only a hired man." Perhaps because he was an hireling, whose own the crops were

not, he cared not whether they were good or bad.

I passed through a village called Kang-chia-chuang. It was almost deserted. Outside a doorway I saw an aged barber busy shaving a little child's head, leaving only a circular tuft of hair on the crown. He gave me a bright response to my greeting, and laughingly assured me he could read. He slipped one of the leaflets into his box and turned again to his task. Though he politely asked me to be seated on one of his boxes, I could see that he wished to get through with his work, as other children awaited his attention. So I passed on.

As I turned round a threshing floor at the end of the village, I heard three men discussing something behind a hedge. When they saw me they greeted me with smiles and invited me to sit down amongst them. One I judged to be an old man, but he held up his fingers to tell me his age, indicating only 54. He has a quick, keen glance. He was a farmer and had had little chance of any schooling. A younger man at my elbow began laboriously to spell out the characters. I helped him through and spent a few minutes explaining them. They all knew the chapel on Peichen street (in reality, alas, only a small room) less than two miles away, and had been present at a preaching service. They promised to go again next market day.

A few yards further on I lighted on four brothers in a field and all could read well. Such pleasing, open countenances could not be associated with a vicious life. How different is the simple, healthy life of these country folk from that of the dwellers in the cities. The sickly, pasty countenances of the latter too often tell a tale of unhealthy surroundings, unsuitable food, lack of exercise, and of indulgence in vicious practices. They also prove easy victims to the dreadful white

scourge of consumption, which is fast becoming a yellow scourge also.

HAND TO HAND PREACHING.

I came to another village embowered in trees, the road into which and out of which was still under water. Along the street I came to a threshing floor with a small inn beside it. When I turned from my greeting of the man who was guiding the beast that was treading out the corn, the old fellow in charge of the inn invited me to sit down and chat while he prepared me a cup of tea. On two or three previous occasions during the morning folk had courteously asked me if I was thirsty, but this old chap took it for granted, and I, nothing loath to

enjoy a cup of thirst-quenching China tea, sat down and watched him arranging his kettles on the queerly-made clay stove which all the people around here use. It is the cheapest stove in existence and quite effective.

Curiosity drew my audience and I soon had a little group round me. The old inn keeper pulled out his large round spectacles and spelled through the leaflet with such diligence that I gave him a Gospel of John. He flecked a speck of dust off it and then put it carefully aside while he poured me out another cup of tea.

A boy of twelve or so joined our group. He had brought a teapot to be filled with hot water. Of course he stopped a bit to listen. Suddenly



MOUKDEN, CHINA, ADULT CLASS CONFERENCE.

One of the direct results of the organization of adult classes in our stations in China has been five interdenominational conferences or Schools of Methods conducted under the auspices of the China Sunday-school Union. Fifty-two delegates attended the Moukden, Manchuria, Conference during the entire time and it was conducted for a month. The possibilities of Adult Bible Classes in China are almost beyond conception. A campaign is just being launched in this country for the purpose of financing the Adult Movement in China. It is hoped thirty classes in the United States will give one hundred dollars each for five years, that this work may be adequately begun. The accompanying picture shows the fine group gathered at Moukden. It is interesting to know that Mr. R. A. Doan, who is now Laymen's Secretary of the Foreign Society, launched this new Adult Movement while he was in China, and he has largely made possible these five Conferences.

round the corner rushed a little old man, who seized the boy by the hair, pulled his head down, and began belaboring him unmercifully. We intervened. In the scuffle his hat fell off, revealing gray hairs, and his mouth fell open, revealing almost toothless jaws. His eyes rolled around in fury, and when he found his tongue it was

to sputter out that the boy had kept him waiting five minutes for his tea. The boy, with lagging footsteps, followed his injured parent down the street, and we sat and enjoyed a good laugh at the expense of both.

Thus ended my morning amongst the reapers.

Faith Hall.

A TRIUMPH OF MEDICAL MISSIONS.

LESLIE WOLF.

Faith Hall is the name that Dr. W. N. Lemmon has given the new nurses' home of the Mary Chiles Christian Hospital at Manila, which was occupied October 25, 1915. The name is appropriate, as the new home represents a triumph of Christian faith.

For two years the doctor and his family and nurses have lived in the hospital with only a thin partition between them and the sick people. The need for a nurses' home was indeed imperative, but from where was the money to come? The Foreign So-

ciety in America was unable to provide the needed funds.

With nothing more substantial than the encouragement of a few friends, the doctor proceeded. When he began the actual building he had in cash only about \$300, but as the building proceeded the money came in. Friends in the city came forward with liberal contributions. Governor-General Harrison, Vice-Governor Martin, Resident Commissioner Quezon, Mr. Osmena, speaker of the Philippine Assembly, Commissioners Singson and Palma were among the contributors. The



CENTRAL CHRISTIAN SUNDAY SCHOOL, MANILA, P. I. - 205 Present.

merchants of the city gave more than \$600. The Chinese community gave \$550. Other friends contributed. More than \$1,500 has been received. The total cost of the home was about \$3,000.

Nearly \$1,500 is still needed to pay all bills. The doctor, with his characteristic faith, is confident that the remainder will soon be forthcoming.

Special mention should be made of

Mr. Irving Hart, who rendered invaluable assistance in interesting the people in the undertaking.

Faith Hall is a modern two-story frame house with eight rooms. The first floor is filled up one meter from the ground and tiled, and is occupied by the nurses. The second story is occupied by the doctor and his family. It is well adapted to the use for which it was built.

What It Means To Be On the Mission Field.

BY A MISSIONARY.

Those of you who did not give as liberally as you might, those of you who think that perhaps the missionaries are too comfortable and have too much of travel, good homes, and so on, think with me a while on what it means to be on the mission field, from the viewpoint of a married woman.

1. It means to give up home and native land and kinfolk.

2. To give up one's children at the beginning of manhood and womanhood, if not much earlier, in the years when parents so long to be with them.

3. To perhaps lose one's best and life companion from one's side.

4. Then comes the parting from the home ties on the foreign field—from all the things and places and friends that, by years of mutual service and companionship, have grown dear to you,

and make the invisible presence of the loved one more real. The leaving the work of a lifetime and returning to the land of your birth alone and lonely, as to a strange land, where customs have changed, where many friends have passed away and relatives have drifted from you.

Does it not bring up the pathetic story of Ruth and Naomi? "Entreat me not to leave thee," dear mission work, "or to return from following after thee. "Whither thou goest I will go and where thou lodgest I will lodge." "And there will I be buried."

Have you given enough of your cold gold to measure up with this sacrifice of warm blood? If not, give again, dear brother or sister, pressed down and running over, and remember there is one time to serve—that is with the whole heart, continually, and one time to give—not in March, but always!

An Interesting Letter from Tibet.

DR. WM. M. HARDY.

The work here is moving along well. Christmas was celebrated appropriately by all departments of the work. I saw twenty-odd patients in the afternoon on Christmas Day. We had all our people—teachers, both Tibetan and Chinese, hospital helper, and in all twenty, at our place for the lantern

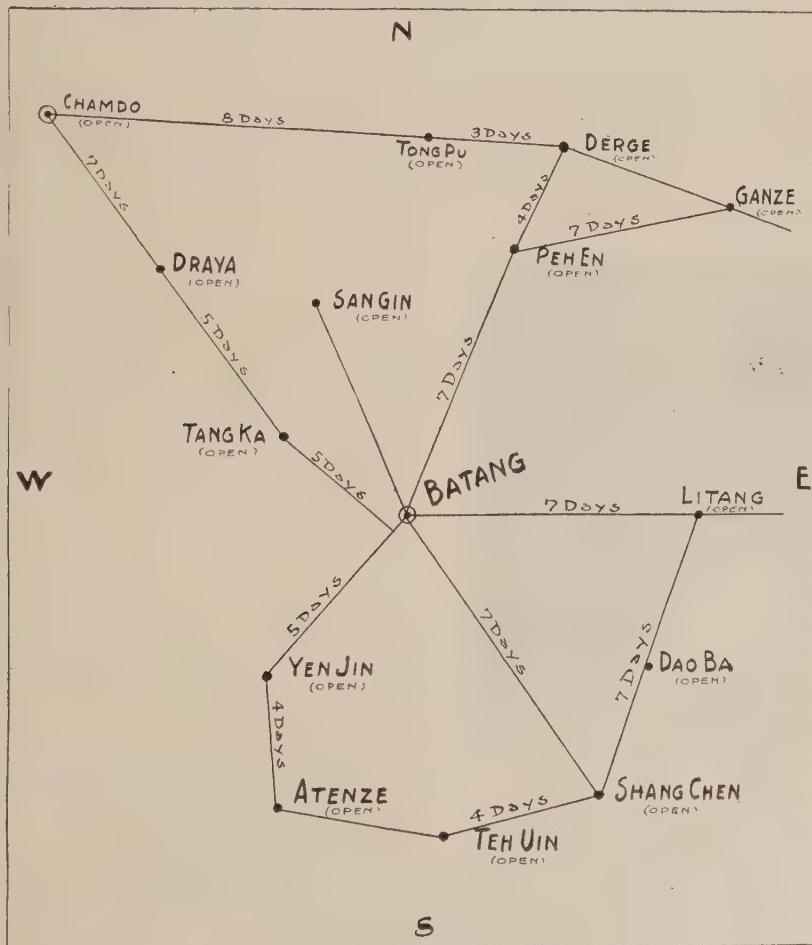
show and talking machine and treat. As usual, several invited themselves and put us in a hole. That was on Christmas eve. The next night all the foreigners were here for supper and the mission tree. This was about the extent of the celebrating so far as the foreigners were concerned. Much

more was done among the natives than ever before, but that is another story.

Mails come occasionally, and packages, when there is a military official coming in who is kind enough to bring it with him. In the last year we have received the latest papers from America in horseload lots, and whatever packages there were in Tachienlu.

The roads are not safe and can be traveled only in companies large enough to care for themselves, as official protection is nothing. There is not much chance that there will be a change for the better, for the unpaid soldiers cannot be expected to fight, and there is not much chance of getting the money due them and thereby increase their courage and

THE LORD OPENING THE WAY IN TIBET.



The above is a map recently received from Dr. A. L. Shelton, of Batang, on the Tibetan border. It will be remembered that four years ago, during the Chinese Revolution, our missionaries were compelled to flee from Batang. Since their return a wonderful field has opened up, as the map will indicate. Travel is all overland in this mountainous country and the number of days necessary to travel between the towns is indicated. Every place marked (open) is open for the location of missionaries or native workers. The point marked Chamdo is far in the interior of Tibet on the great road to Lassa, the Mecca of Buddhism.

patriotism. Probably we are about as well isolated as the Germans so far as communications are concerned, but if we wait long enough we will get all that is coming to us. Letters are lost, but packages, as a rule, get here in ten or twelve months. If you have any business in Tachienlu to transact by wire, you can feel reasonably certain a reply will arrive in a week or ten days. Last week three soldiers were killed and two wounded between

here and Litang. A party of thirty robbers did the work.

Since starting this letter I have bought a leopard's skin which was killed ten miles from here, had a Chinese dinner at Dr. Shelton's, have seen 26 patients, made two out-calls. It is true that life is only one thing after another, and if one set of interruptions do not happen to-day, another will.

Batang, Tibet, Jan. 11, 1916.

The Joy of the Personal Living-link.

A YOUNG WOMAN IN TEXAS SUPPORTS A YOUNG WOMAN IN CHINA.

Miss Mary Frances Miller, of Belton, Texas, whose picture is shown on this page, is happier in the support of her own missionary in far-away China

king, China. She went out from Eugene, Oregon, where she was Dean of Women in our Divinity School. A short time ago Bert Wilson, Western Secretary of the Foreign Society, was in Texas, and Miss Miller was deeply moved by his appeal for the unsaved millions of China. Her father is a man of means, and Miss Miller conceived the idea at once of denying herself some of the things of life which she had quite naturally been enjoying, and by this denial enable herself to support a missionary in some distant land. Miss McCallum was assigned to her, and now the new missionary, who is studying the Chinese language in her first year as a worker, is being supported by this consecrated young woman in Texas. Miss Miller writes to Mr. Wilson: "I have just returned from a trip to Austin, and all those millions of unsaved heathen spoiled my visit. I am going to take the money I would have spent on myself and support my missionary." Miss Miller is going to give up a number of things she has greatly desired, in order that she may hold the life-line for her worker in China. She does not deem this any sacrifice at all, but a joy and a privilege. There are thousands of young women in our brotherhood who could do the same



MISS MARY FRANCIS MILLER.

than any young woman has ever been with the present of a brand-new automobile touring car. The relationship which this Christian young woman sustains with Miss Effie McCallum, her Living-link missionary in China, is almost ideal. Miss McCallum sailed shortly after the Los Angeles Convention last year to become a teacher in the Girls' Christian School in Nan-

thing and be all the happier for it. We heard recently of a young woman of Miss Miller's type, in Washington, who, on her wedding day was given a new touring car by her father. She told him that she appreciated the gift, but would far rather that he

would allow her to have her own missionary on the foreign field, whom she might support with the money. We believe the day is coming when a great number of people will provide for their own substitute in the mission lands.

The Tide That Can't Be Swept Back.

We invite your attention to the significant cartoon below, entitled "Children's Day for Foreign Missions." Is it not true to the situation? Are not the Bible Schools our hope?

Thirty-five years ago our people had not yet caught the missionary vision. We were evangelistic and enterprising, and our preachers went everywhere in America proclaiming the Word, but the world-wide missionary cause, with its sympathy, its love, and its fulfillment of our Lord's command had not gripped the Disciples of Christ. Then came Children's Day. Ignorance opposed missions, indifference overlooked missions, and prejudice poisoned the missionary sources. But Children's Day began gradually to overcome these resisting elements, until this mighty institution has risen into a great wave which cannot be swept

back. The puny brooms of the three who would block the Church in its progress are as helpless to sweep back the tide as is a wisp of grass before the wind. Children's Day has come to stay. The message of this great festival has surcharged our whole Brotherhood. The Sunday-school that does not celebrate the great commission and present its gifts for the great wide world has somehow lost its vision, and is not keeping step with the march of the Christian hosts. Last year four thousand Sunday-schools rolled up the flood-tide. This year we should have five thousand. The number should grow until, through the message and generosity and love of those who study the word of God in the Bible schools, our missionary problems are settled and the neglected lands beyond the sea get a square deal for Christ.



The Children's Day tide is irresistable. It has grown in power until the opposing forces of Ignorance, Prejudice, and Indifference are being rapidly routed. Last year over 4,000 Sunday-schools observed the Day, and probably two million people attended these inspiring services.

Progress in Monieka.

AN INTERESTING LETTER FROM A NEW MISSIONARY.

MRS. WM. R. HOLDER.

We are just getting really settled and our work laid out. We are surely not suffering from hunger. Providence was not unmindful of the fact that our larders were subject to war conditions, so a great number of ducks migrated to our section, and Dr. Jaggard and Mr. Holder have killed twenty-nine in the last month. Our gardens, as well as our water tanks, are suffering for rain, but from all appearances yesterday, we hope it will not be delayed long. Pineapples, oranges, bananas, plantains, and avacarda pears can usually be depended upon in season, and we have had a good supply of all except the last-named.

Mr. Holder has taken over all the station work, and has left Dr. Jaggard free to finish his translations and to superintend the morning school. We all have classes in the afternoon school, and are very much encouraged over the progress some are making. We have the sons of three chiefs: The State official requested them to attend our school. Two of them have learned to read and write, and the youngest is beginning to recognize words and

syllables. All three are Christian boys, and in the usual course of events they will become chiefs and will be a great help to our work. The father of the brightest one was in to see us yesterday. He happens to be the biggest chief in this section, but took great delight in his heir's learning. He made this very unusual statement for a native while visiting with us: "Of all the things a man may possess, the best is a child." He has a little girl, also, whom he promised to send to us for schooling. This man has shown rare soundness of judgment as well as justice in settling palavers, some of which concerned our teachers and Christians.

I have some fine little friends among the children, and am loving them dearly. All told, I am simply delighted with my work here. If I were only in long-distance call of home folks, I could ask for nothing better. But it is fine to be engaged in such work. One begins to feel a kinship to all mankind, which is sometimes a difficult lesson to learn, but when learned it gives joy unspeakable.

Monieka, Africa.

The Appeal of a Missionary for Japan.

Many people in America have the idea that Japan no longer needs missionaries. In thinking of this problem and of our own individual responsibility toward this nation, many problems come to light. Our mission work has grown faster than the missionary force has grown. Missionaries have come and gone, while the work was growing. The missionary with years of Christian civilization behind him takes the place of guide, exhorter, and director. A strong Japanese minister cannot be developed in a day, and is

dependent upon the mission force. Missionaries are a necessity now, while this native ministry is coming on. When strong Japanese leaders take their places, the missionary's task will be largely completed. "Now is the time," is the ringing cry from every field. Let us not forget that Japan's need is as great as any, though the nation is small in comparison with the huge populations of India and China. Let us try to do our work creditably now, so that a well-founded native church with visions of service in helping others may be the result.

Biographical Sketches of Our Missionaries.

MR. AND MRS. W. B. ALEXANDER.



[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

William B. Alexander was born at Eckmansville, Ohio, in the year of our Lord 1876, and was brought up in a devout Christian home. While yet a boy he decided to be a minister of the gospel. He studied in the high school with that decision in mind. At the close of his high school career, because of a lack of funds to defray his college expenses, he was forced into business. For five years he was engaged in clerical work in Toledo, Ohio. He worked his way up to a good position, from which he resigned to enter Bethany College to prepare himself for his life-work. He spent a year in Bethany, and then went to Hiram, from which he was graduated in 1907.

Nellie Grant was born in Fremont, Ohio, April 6, 1882. She received her education in the schools of Elmore and Toledo. Most of her life was spent in Elmore. It was in Toledo that she confessed her faith in Jesus as the Christ and the Son of the living God, and was baptized. She taught school for seven years.

On the 15th of October, 1908, William B. Alexander and Miss Nellie Grant were married. A few weeks later they left for India. They reached the field early in December of that year. To them one child, Florence Louise, was born September 16, 1911.

Mr. and Mrs. Alexander have lived and labored at Harda and Damoh. Their first task was that of getting a good knowledge of Hindi. While working on the language they assisted in the work as they were able.

They began to help as soon as they arrived. Their presence was a source of comfort and strength to their associates and to the Indian Christians. They passed the first examination in due time. Then Mr. Alexander began to teach and preach, and Mrs. Alexander took charge of the Girls' School.

In the year 1912 Mr. Alexander was given charge of the evangelistic work in and around Damoh. There are 210,000 people in the district. With from three to five Indian evangelists, he went from village to village and from bazaar to bazaar preaching the unsearchable riches of Christ. A large amount of work has been done in Damoh, and two hundred villages have been reached with the word of truth, the gospel of salvation. In one year he and his family have spent six months in camp. He was relieved of all institutional work that he might be free to give his individual attention to the church and to the evangelistic work.

Mrs. Alexander has had charge of the work among the Christian women. She has gathered them into Bible classes and has taught them many things they need to know. She has had charge of the Primary Department in the Sunday-school and has helped in the work in the day-school. In addition to her work as a teacher, she has built up a Christian home, one of the best of all evangelistic agencies. She has cared for the health of her husband and child; she has been careful to entertain strangers and missionaries of all communions. By living the life of Christ among the people and showing them what a woman may be and do, Mrs. Alexander has done much to promote the missionary enterprise.

For three years Mr. Alexander has been the secretary of the mission. He has been the official correspondent between the Mission and the Society. People who are not acquainted with the details of missionary work cannot understand how numerous and onerous are the duties of Mission Secretary.

Mr. and Mrs. Alexander are completing their first term of service. They have done good work in India, and they are entitled to a year's rest at home and among their friends. The churches which they may visit will honor themselves and honor their Lord by showing kindness to these faithful and efficient servants.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

Dr. C. C. Drummond has arrived at Harda, India. Everyone was glad to have him back.

Dr. Jaggard, of Monieka, Africa, reports thirty-eight baptisms. The Doctor spends his spare hours in doing school work and in translating.

Frank V. Stipp and Myrtle E. Wilson were married in Laoag, Philippine Islands, March 2, 1916. The best wishes of a great host will be theirs.

Leslie Wolfe, of Manila, Ph. Is., reports twenty-five conversions. Ten are at Alfonso, new point, where one of the Bible College students is preaching. There was a total increase in attendance of 593 in the Sunday-schools of Manila in the month. Classes were conducted at twenty different points.

L. D. Oliphant, Akita, Japan: "In the month of February occurred the happy marriage of Ishikawa San, at Hongo. His bride was baptized the day of the marriage. There were four others baptized. Two of them were from Tsuchizaka, where there is a very good Sunday-school, and where preaching services are held every Saturday evening."

Fred E. Hagin, Tokyo, Japan: "Miss Ogawa, a student of the Girls' School, canvassed every home in Toride for money for the new church building. With some missionary aid, the Christians there will have their new church soon. The work was started in that place twelve years ago. Toride is a little city with famous temples."

Dr. Jennie V. Fleming, Mungeli, India: "I have never been in a place where so many village people visit the bungalow as here. Yesterday there must have been twenty-five or more people in to see the bungalow. This takes much time, but it is as much a part of the work as anything else. The visitors become acquainted, and we talk with them and gain their friendship.

"Last week Dr. Miller, Mr. Saum, and I attended the conference of missionaries of the Chattisgarh District and mela of native Christians at Manka Ghat. We had a splendid mela. I was glad to become acquainted with the missionaries of other missions working in this district. We worked in the villages along the way as we came back."

D. E. Dannenberg, Chuchow, China: "The spring term of our boys' schools has opened with the following number of pupils in the places named: Chuchow, 80; Pukow, 40; Dayingdzih, 13; Gotandzih, 30; Tantsuen, 30. At Tantsuen we have a girls' school also. It has twenty-five pupils. Among the seventy pupils at Chuchow, there are nearly thirty boarders."

D. O. Cunningham, Bilaspur, C. P., India:

"Mr. Burgess, the Sunday-school man, held an institute in our church. It was very helpful. Our Sunday-schools average a little over 500 each Sunday.

"All missions working in Chattisgarh held their annual conference at Manku Ghat. About 700 Indian Christians were present. Four days of good, refreshing, helpful conference were spent together."

W. H. Erskine, Osaka, Japan, reports four baptisms. The work is going on well, and the interest is good. The Tennoji kindergarten has thirty-three children. Other children are turned away for lack of room. Kizukawa kindergarten has more applicants than the room will hold. This kindergarten is in the poorest district of the city, and is a great blessing to the little ones. The Tennoji Sunday-school attendance was increased fifty per cent by a special campaign. The Bible Study Class is prosperous. The attendance is good and the interest great.

George W. Brown, Jubbulpore, India, reports two baptisms, a carpenter and his wife. They were brought in by one of the new Christians and, after being under instruction for some time, were baptized by O. J. Grainger. Dr. Brown writes: "We have divided the work, Mr. Grainger taking over the church and evangelistic work and assisting in the Bible College. I have the press and Language School, the mission treasurer's work, and part of the Bible College work. The Jubbulpore press turned out 4,000,000 pages of Christian literature last year. There is plenty of work now, but workmen are hard to get. The new missionaries are making satisfactory progress in the language. Some have begun teaching Sunday-school classes already."

Letters from the Field.

INDIA.

BACK TO INTERESTING MUNGELI.

GEO. E. MILLER, M.D.

Click, click, click, go the steel balls as my wheel glides out over the road from Bilaspur to Mungeli. The morning sunshine fills the world, and my spirit rises in the golden flood and is lost in the blissful Nirvana of happy reminiscences and pleasant anticipations. Three years before I went over this same road, the time I said good-bye to the Mungeli people and set my face toward the home land. That indeed was a happy time. Not that I had not been happy in Mungeli. I had enjoyed my labors there, but there had been an undercurrent of discontent, an echo of constant regret. How often, in the quietude of evening or the stillness of a rainy afternoon, had the far-away strains of some native musical instrument transported me to the maple-shaded avenues of home, where, in fancy, I could hear the pianos, some sweet, some discordant, through the open windows. How often had the smell of ripening wheatfields recalled to me my rambles through the green fields of home. Not always, but just sometimes, those times when I would let go of the horns of work and start to look around. Something was missing in those days. I came out filled with subconscious regret, and it obsessed me all the while, even though most of my days were filled with happiness enough.

But now it is different. I ride out this old road as though I were coming home; and it is home. What is the difference? On ahead have gone wife and child. That is the difference. Adam was not satisfied with Eden until Eve came. He would turn over the biggest apples without eating them, and would not even try to smell the flowers. Of course, Eve brought lots of trouble, but she also brought interest in the garden. So, let the steel balls click, and the gravel crinkle and sputter under the rolling tires, rolling on after Eve in the garden!

I can anticipate every bend in the road. I know where I shall have to climb, and where I shall have a delightful coast. In the distance the same old range of hills winds its blue and purple length across the landscape. On ahead are miles of shaded avenue, great trees, peepuls, neems, and tamarinds. Doves coo, parakeets chatter, and monkeys swing their rope-like tails from the branches. Ground squirrels whisk down the tree trunks and back and forth across the road, and lizards bask in the warm sun. Bees hum,

and the breath of the jungle blossoms fills the air.

Click, click, go the balls, and crinkle, sputter, go the tires, up-hill and down, in and out—and yonder is Barela! And there in the roadway, waiting for me, are some of the helpers, salaming, bowing, smiling. Dhansai, the hospital assistant who holds this work down here, is not present to welcome me, as he is in Mungeli, working there while Hira Lal is out in camp. Many a day have I spent in Barela, pleasant enough until meal-time. I always ate my lunch in the dispensing-room, in the midst of the odor of carbolic ointment, the pungent scent of cinnamon and cardamon oil, and other smells *ad infinitum*. This term I have resolved not to repeat the experience. I'll sit out of doors and eat under my old umbrella first.

And now I relinquish my wheel, as much as I love it, and climb into the rig with Mrs. Miller and the baby. While the speed is not so great, still there is a soothing comfort in sitting still and letting the horse do the work; though a cyclist can appreciate a horse's efforts better than any one else, and is a considerate driver.

Every move recalls old days. To ride behind a horse reminds me of the times Mr. Riach and I used to travel this road together. As we work on, evening comes upon us, and the light of the setting sun in front of us filters through the dust, and all mingle together in a golden haze. The sun sinks and stars begin to appear. How often have Mr. Riach and I returned home late in the evening, and beguiled the way in picking out the constellations and the individual stars. But now we have no opportunity for star-gazing. Just a bright planet or two have time to appear through the last glow of evening, and the road is done. We are in Mungeli!

Three years ago I saw the place last, but it seems but yesterday. Wisely has man been made to live in the present. Of a truth, now, and now ONLY is the acceptable time. Again there are old friends to welcome us. For days, yes, for months, they have been waiting our coming. It is nice to be welcome in a place. All Indians do not—no, not by a long, long way, do they welcome us; but there are friends, and they are loyal Indian Christians, who are glad because we have come, and we are glad to be with them. They have been much interested in Mrs. Miller and the baby. When I was here before I was a failure, as a man. I was not married. But arrangements had been made, as I told them, and they were satisfied with

that. I have been as good as my word, and behold, the Memsahibji and the Baba!

The days pass by. Once again I sit behind the table in the dispensing-room and listen to the tales of woe of the sick. How natural it all seems! How natural the itch, the ringworm, the fly-ridden eyes, the snuffling children—how natural and how repelling! Only a desire to help would pin me down here and compel me to look at such things. What loathsome, unnamable diseases some of them have—the diseases of sin at home, but here the diseases of ignorance.

Again old friends greet me. The mother of little Janak Lal came, smiling and bowing, and brought some sick neighbors with her. Once she brought her baby to me, and, wonderful thing, she brought him day after day for over four months, and we were able to cure him. Now Janak Lal is a lad of nearly eight, and knows about the Doctor Sahib who helped to cure him. Once a Mohammedan was almost buried in a fallen house, and spectators did not help him because he was not of their caste! We treated him here at our hospital for weeks, and they were thankful for the help received. The first Sunday I was here after my return, his wife dressed up in her best and came to see me.

Then there is a young teacher, and another young man in government employ, both of whom used to come over and play football. They came to see me, and wanted to know when I was going to start the play again.

Besides the old friends, new ones are being made through our ministrations. Above all things, Christ is being held up to them. I am trying to preach Christ with more insistence and fervor than I ever have done before. The Indian respects the man who does not equivocate in his religion, who is instant in season and out of season. When again we strike the road to Bilaspur on our way to the home land, may many have been brought to the feet of the Master through our efforts!

PROCESSIONS AND CHRISTMAS EXERCISES.

MERLE THOMAS RICE.

WORSHIPING THE SMALLPOX GODDESS.

For some time I have been wanting to write about two interesting processions I saw about six weeks ago. One day we were visiting in some homes and had just come out of one when we heard a band of drummers coming along behind us. We looked around and saw a couple of men beating the Indian drums, and behind them were quite a number of women and children. We waited until

the procession came nearer and saw that two women in the front line, dressed in red saris, were stretching out on the ground at regular intervals. They would lie down right in the dusty street and then stretch out their arms at full length above their heads, lie there just a few seconds and then get up and walk a few steps and repeat the same thing. I do not know how far they had come before we saw them, but from their home, wherever it was. There was a distance of at least half a mile for them to go before they would reach their destination, which was the image of the smallpox goddess. They were on their way to worship her because some one in the home had recovered from that dread disease. When any one is suffering from that disease, a promise is made that if he recovers, the relative or relatives will measure out their lengths on the ground to the image of the smallpox goddess and worship her. It is interesting to note that they do not do their worship first, in the hope that the person will recover, but make an agreement with the goddess that if she will help them they will worship her. The women and children who were walking behind in this procession were singing, I suppose songs which were in worship of this same goddess. As the songs of heathenism always sound, these sounded weird, and although this was really an occasion for joy, the songs sounded anything but joyous. In all of the celebrations of these people there seems to us to be such a minor strain, although they seem to think they are enjoying themselves. How we wish we could bring to all of them the knowledge of the true God and His love for them all!

A MARRIAGE CEREMONY.

The other procession was of a somewhat different nature. It was the marriage procession of two young people. We were coming along a side street leading from our Boys' School to our Girls' School in the town, and again we were attracted by music. The first in the procession in this case, too, was a band, this time a little more elaborate than in the first case. Besides a number of drums were three or four instruments which looked much like cornets. They were all doing their best to make the occasion a festive one, and the music did not sound at all bad. Behind were a group of people, and then came the groom carried in a covered chair. He was quite elaborately dressed and was carried by four men. Just behind him came the bride, carried in a similar vehicle. She was not very much dressed up for the occasion. I do not know the reason, because they usually put on all their finery for such an event. Then behind these came a large

elephant carrying three men, one of whom was the priest, and the others we took to be the fathers of the bride and groom. Then came some more people walking and many, many more riding in carts. I suppose in your minds you are picturing young people such as would be the participants in such an affair at home, but it may be somewhat of a surprise to know that the groom looked all of eight and the bride five years of age. Of course they will not live together for a number of years, in all probability, but they are bound by this ceremony and if the boy should die in the meantime, she would remain a widow the rest of her life, and would have to undergo and endure the wrongs and sufferings which widows always have to in this country.

Damoh.

HAPPENINGS AT DAMOH.

RAY E. RICE.

The Benevolent Institutions Committee visited the orphanage the first of this month. It will prepare its report with recommendations for the convention. I think that it found conditions in fairly good shape. The number of boys, 147, is a good, large number.

The Educational Committee is working on a plan for a boarding school, which may be located at Bilaspur, Jubbulpore, Harda, or Damoh. I really do not see the far future of this work as yet. I am of the decided opinion that we had better make a separate class of certain boys who are making no progress in school work. They will give more time to manual labor and will learn arithmetic and reading in the school, which I suggest that they attend not more than two hours a day. Mr. Brown, who has charge of the farm, can give them some technical work in the schoolroom. The school year ends in March, and I think that we shall try this plan.

I think that a course of woodwork and joinery must be graded for the workshop. Perhaps the boys who work on the farm can also do some work in the shop.

Some of the older boys have not shown that they are ready to go out of the institution. They do not know their work, and they are not ready to give testimony concerning Jesus. This is the training which has a place above farming and woodwork or tailoring. If we are not putting out boys who wish to give witness for Jesus, we are failing at the supreme task. I shall throw myself into that part of the Lord's program with all of my might. I have been teaching the Bible to the thirty-four older boys who are in the school.

Mrs. Rice and I were out hunting a little while yesterday. I had Mr. Benlehr's rifle, the one with which Mr. Rains shot when he

was in India. I missed one shot and did not get any more. We ate dinner with a Jain family yesterday. The grandmother of the family died ten days ago, so in celebration of the proper ceremonies we were invited in to eat. Dr. McGavran had given medical treatment in the home and Miss Griffith had taught the women of the home. We must have eaten a dozen different sorts of India sweets and dishes. I drank plenty of water with the hot stuff.

PHILIPPINE ISLANDS.

FEBRUARY IN MANILA.

DR. W. N. LEMMON.

The workers in Manila were made happy this morning by receiving a letter from Dr. J. W. Young, of Hutchinson, Kansas, stating that he and his wife will sail from San Francisco during June to relieve wife and I, whose furlough is long past due. We feel very grateful in having this Christian worker come among us, having prayed for this relief, and that we might not have to close our hospital. The Lord is looking after this work and we take courage.

The month of February was a very busy one, owing to bronchial troubles, which usually affect the people during this month. During the month we treated 2,087 persons; had 2,027 surgical treatments; performed 392 operations, 283 minor, 189 major; visits made to outside towns, 13; city visits, 12. The visiting nurse visited 36 homes, treating 128 men, women, and children.

That you may know a little about this work, will say that it consists of social service and survey work. The visiting nurse makes a house-to-house canvass, during which time she quickly and discreetly inquires into the needs of the family. If any are sick she gives instructions what to do. If baby needs bathing, she teaches the mother how to do it, carefully demonstrating the best method. If they have "sore eyes," she treats them. If mother is a worker outside the home, she sends baby to "day nursery." If any are sick in bed, she treats them in their home or refers the case to hospital and doctor.

JAPAN.

NEWS NOTES FROM TOKYO.

F. E. HAGIN.

Two baptisms at Toride; two at Chiba.

I attended the National Sunday-school Convention at Nagoya. Mrs. McAlpine, where I was entertained, is a missionary and a daughter of James Ballegh, who baptized the first converts in Japan. Mrs. McAlpine's daughter has married the son of a missionary who is preaching in the United States.

Miss Mei Jitsu Sai is a young woman from Seoul, Korea, a member of our church, who comes over to Japan to enter our girls' school.

There is one graduate, a Korean boy from the Boys' School, four in the Middle School Department, and two in the Bible School. These are the outcome of baptisms in Korea, when F. M. Rains visited Seoul and baptized four souls.

There are 160 students in our Boys' School now, and about 100 students in our Girls' School.

CUBA.

THE CARNIVAL IN MATANZAS.

W. L. BURNER.

March is the carnival month in Cuba, and consequently there has been a falling off in the attendance at the services. The Sunday-school in La Loma, which was overcrowded the last Sunday in February, there being 104 in attendance, had just 34 the following Sunday. This school suffered most on account of the hour of meeting and because of the distance from the center of the city. The Sunday night services in the church were not so well attended by non-Christians, but the members were quite faithful, almost as many being present as at the other seasons. This, to me, is a most hopeful sign.

The carnival in Cuba is rather diversified and has some few pretty features, if only the good could be separated from the bad. The "Cordon" is an endless procession of coaches and automobiles belting the center of the city. The ladies and even little girls two or three years old are very highly powdered

and painted and are dressed in fairy-like costumes. Often a dozen girls of the same age and dressed alike go in the same auto. The hilarity is in throwing serpentina and confetti, various forms of colored paper. Few mask in the "Cordon." The worst feature is that it is on Sundays from about four to seven P. M. Then they go to the dances, that last nearly all night. This is the carnival of the better classes.

At the same time the "Comparsas" are in full swing. These are of the lowest classes, and generally led by Africans or their descendants. They dress in all hideous forms and shapes, often representing horses, etc. They move up and down the streets in a sort of African dance and working themselves into madness. This movement, with their drum beating, is pure heathenism. There is being engendered some public opinion against these "Comparsas," I am glad to say, and we will hail the day they are gone.

With the new interest turning southward, as a result of the Latin American Conferences, religious and commercial, may there come such an impetus as will help break such evil customs, purify the less evil, and teach Latin Americans that Sunday is a day sacred to the Lord and not to be used, as it is now considered, a day of sporting and diversion.

CHINA.

INTERESTING WORK IN CHUCHOW GIRLS' SCHOOL.

MARGARET MARTHA DARST.

We are happy to report an increase this term in the Girls' School of from sixty-eight to ninety pupils, twenty-three being in the



AKITA CHRISTIAN KINDERGARTEN

Taken March 24th. Miss Gretchen Garsi, who is in charge, is at the right. This is recognized as one of the best kindergartens in Japan. Through this work a fine avenue for mission service is found.

higher grade. This speaks well for the reputation of our school out in the city, as more are willing to send their older girls to school, feeling it is safe for them to come and be under our care. This is especially true, as we have only one lady teacher and three men teachers.

The increase of pupils has necessitated enlarging one room, but the other two have to remain as they are, causing a very crowded condition. Benches have had to be ordered as well as a large blackboard for the higher grade room.

The teaching force is the same, with the exception of one of the grade girls acting as assistant primary teacher, which she fills very efficiently. Mr. Wan, the principal, is giving more direct personal oversight of the other teachers, and is demanding more order in the rooms, by not permitting them to study so loud. He is keeping up to schedule time and requiring his teachers to do likewise. In order to do so, he is putting clocks in the three rooms, one being his own large clock from his home. He also has spent some of his own money to get certain repairs finished.

Owing to the crowded condition of the schoolrooms, it was decided to use the lower rooms of the hospital during the absence of Dr. Osgood next year. They will move into their new quarters in about four weeks. This gives three much larger class-rooms, a larger playground, and the hospital kitchens will afford the opportunity of serving the noon meal, thus doing away with the tardy return of the pupils, as the noon hour, under present conditions, where each home has meals very irregularly, unavoidably causes tardiness. By having the noon meal, it will also keep the girls off the street and protect them much better. The presence of unprincipled soldiers in the city makes it very unpleasant for the girls to be on the streets.

Chuchow, China.

WORK AMONG LUCHOWFU WOMEN.

EVA R. BAIRD.

I have enjoyed resuming my share of the Women's Work. The attendance at the Sunday afternoon meetings for heathen women has been small because of the fact that this month just preceding the Chinese New Year holidays is the busiest of the year for Chinese women. We are enlisting the Christian women for a special evangelistic effort next month. I have led the Christian women's prayer-meeting once during the month and the Christian Endeavor meeting of the Girls' School once. The latter organization practically runs itself, the missionary women who attend merely taking their part as members.

It is the most encouraging work with which I have had anything to do. When Mr. Baird made his trip to Liang Yuen, Mrs. Fan, one of our Bible-women, and I went too. During my absence of a year and a half the place had been visited by women workers only once, so little progress had been made. We were most cordially received in the homes, and the women came to the chapel to talk with us and hear our message. I found four women who seem to have some measure of understanding and faith, that is all that I am able to estimate as results of the year and a half during which we attempted women's work in Liang Yuen. While there is little of encouragement in work of this type, I find it well worth while for what I get out of it myself in closer touch with the people, opportunity for language testing, and the pleasure of being in the country. I have no regular work in the Girls' School at present, but was able to relieve the head of the school for a two-weeks' much-needed rest. During that time I enjoyed two hours daily in the school. After a year's absence from the routine there, I could not but notice the marked improvement on every hand. It is a splendid school, with a very efficient management. With the change of lessons in the Bible-school, I have taken the class of Christian women who can read. There are only about half a dozen of them who are not themselves teaching. We have hardly got a good start yet. I must find some method of making these very practical lessons attractive to them. After furlough, illness, and the loss of our little one, I am hardly readjusted to the work, which makes this report somewhat fragmentary.

CHINESE NEW YEAR.

MINNIE VAUTRIN.

How thankful we are for our "Pay-up" season in China land, the wonderful Chinese New Year, about which we write so voluminously in all our home letters. It certainly is the time of the "open" door to the missionary. It is the time when calling on one's friends, and even mere acquaintances, is the polite and proper thing to do.

During the past month I made seventy-five calls, going to the homes of all the Christian women, the schoolgirls, and other friends. Think of eating sweetmeats twelve different times in one day! How grateful we are for watermelon seeds on such days! Besides making the calls, I am sure that I received over one thousand callers in my own compound. The schoolgirls had prepared a sewing exhibit for display during the holiday time. How the women marveled at the paper cutting, the essays, and the sewing!

The maps were entirely beyond the comprehension of most of the women. Surely that queer outline on that paper didn't represent their own province! But then it must be, for there were Wuhu and Luchowfu written on it. Some stereoscope pictures which I have were as much enjoyed as a circus; in fact, one woman said they were as good as a circus and much cheaper.

And how glad I am that I like Chinese food! During the last few weeks we have attended six feasts. The queer sea animals and unheard-of parts of chickens which we are served don't worry me any more. In fact, I have learned to enjoy all quite thoroughly, even to the Chinese "keh chi." I can take as long now to get from the house to the front gate as most anyone. The hardest lesson in the routine in China is to learn to waste time, and to waste it gracefully.

The Girls' School has an enrollment this semester of 42. This is not as large as last year. A free Girls' School has been started by the city official, which naturally has affected our enrollment. Mrs. Buck and Mrs. Baird are both taking classes in the school this year again.

Recently the foreign ladies of our community were invited to a feast at the old home of the famous Li Hung Chang. The wife of one of the nephews was hostess of the occasion. She is one of the daintiest little Chinese women that I have ever seen. Her face reminds one of a delicate cameo. How pitiful and barren the lives of the rich Chinese women are! They are too proud to work with their hands, and in most places China has not advanced enough to permit them to engage in any lines of social service, even if they were capable of doing such a thing.

It seemed to me the women's meetings at New Year time were better than usual this year. A number of women came quite regularly. We are hoping to have another four-days' meeting the last of this month.

My three classes in the homes are again starting up after the holiday vacation.

Luchowfu.

DR. JAMES BUTCHART'S HOME-CALL.

W. REMFRY HUNT.

The home-call of Dr. James Butchart has come as a tremendous and seemingly irreparable loss to the mission, and also to the whole of the mission field in China. We are simply staggered. He fell in the midst of the battle and in the prime of life. Thus have three strong and consecrated leaders of the mission been taken from among us quite recently in the lives of James Ware, Frank Earle Meigs, and now Dr. James Butchart. God's hand is surely touching the mission in a very solemn call! We bow our heads and stand anew by the altars of a new dedication as the mantles of these splendid men are laid down. Who will supply their places is the problem which fills us with consternation. Dr. Butchart's home-call is such a significant loss. In the home, in the medical class-room, and in his great practice he simply poured out his life in sacrificial devotion. As Dr. Butchart was leaving Luchowfu, where he treated during some busy years nearly thirty thousand cases, besides innumerable visits to homes, the people said "Why does he and Mrs. Butchart go? They have saved so many lives." Some of the Chinese leaders said, when the news came of the passing of Dr. Butchart, "There must be something great doing in the Kingdom that these saints, statesmen, and expert ambassadors are called into higher service." So we bow to the will of God. It must be well, for God knows and loves and understands. All the missions in China deeply sympathize with us in such a loss, and the universal sympathy shown in the funeral services held in Nanking, where the medical students whom the beloved physician taught in their classes formed up in their white gowns and reverently carried the casket a distance of some three miles to the little foreign cemetery by the Mountain of the Dawn. Let the churches pray for the stricken home, the bereaved wife, and the dear children.

"The outlook for \$500 from our Bible-school is encouraging. If the people will pray for the work I am confident the money will be ready. One of our splendid men said he will give a dollar for each year of his age. I will announce for the sake of the women that we will accept a dollar for each pound they weigh instead of their years." So writes F. J. Longdon Jr., superintendent of the Sunday school of the First Church, Philadelphia.

CHRISTIAN ENDEAVOR DEPARTMENT.

Last month mention was made of the interest shown in the work by the Madison Society, near Brooklyn, Iowa. Since that time this Society has decided to become a Life-line.

The Society at Union City, Tenn., under the guidance of the pastor, J. Randall Farris, has assumed the support of Yacub Masih, one of the evangelists at Damoh, India.

The Intermediate Society at Tulsa, Okla., will support Elongaeola, an evangelist at Monieka, Africa. These Endeavorers love the Master and want the Kingdom extended to darkest Africa.

The Society of the First Church, Mishawaka, Indiana, are supporting Miss Kiji Takahashi in the Margaret K. Long's Girls' School, Tokyo, Japan. Miss Bertha Clawson is at the head of the school. This Society is very happy in this vital touch with the foreign field.

The Englewood Society, Chicago, Ill., has taken as its slogan, "An Englewooder in every mission field around the earth." A Society with a slogan like that certainly has the world-wide vision and will accomplish great things all along the line. They are to be congratulated on their splendid Society.

The Society of the Bismarck Avenue Church, Indianapolis, Ind., wishing to assume definite work on the foreign field, has given the \$20 necessary for Escharan in the orphanage at Damoh, India. This is a blessed, helpful relationship with the foreign field. Elmer J. Griffith recently went out from this Society as a missionary to Cuba.

The Endeavor Society at Bellflower, Ill., when making a remittance to the Foreign Christian Missionary Society on the support of its orphan boy at Damoh, India, stated: "Our young people are doing fine work since they have taken a boy in India School. The two young girls that volunteered for foreign work will go to Eureka College to finish their work, then they will be ready for work on the field. They are both members of our Christian Endeavor Society and fine young ladies."

Ray E. Rice, missionary to India, in writing of the Orphanage at Damoh, states: "One of the most encouraging parts of the work in the orphanage has been the growing spirit and the increasing interest in the Christian Endeavor work. Mrs. Rice is finding the Juniors to be a very interesting lot of

boys. The fact that one of these little fellows can lead a meeting is a great thing. If one should go out into the districts where some of these boys live, he would really be amazed to know that one who came from such a place could ever lead a meeting."

WATCH THE FIGURES, ENDEAVORERS!

The receipts from the Christian Endeavor Societies for April were \$747.62, a gain of \$336.18 over April, 1915. The gain on the seven months of the missionary year to May first is \$2,282.68. A gain of \$1,007.50 during the remainder of the year will insure the watchword. Endeavorers, if this victory can be won, we will all be happy in that we have contributed such a goodly amount for the redemption of the world. *Watch the figures!*

NEW LIFE-LINE SOCIETIES.

Since the last issue of the INTELLIGENCER five new Life-line Societies have been enrolled:

Oklahoma City (First), Okla.
Urichsville, Ohio.

Tulsa (Intermediate), Okla.
Union City, Tenn.
Madison (Brooklyn), Iowa.

Have you considered this plan in your Society? Fifty dollars a year constitutes your Society Life-line. A very easy matter to raise the amount and the Society will be richly blessed by realizing it is supporting its own work across the seas.

PLANS FOR THE MISSIONARY COMMITTEE.

Taking subscriptions for missionary publications. This Committee in one of the Ohio Societies recently made a vigorous campaign for subscribers to the MISSIONARY INTELLIGENCER at club rates. In this manner they received a number of good missionary books as premiums, adding these to their library. Write the Foreign Society for particulars.

MANY TONGUES, ONE HEART.

So far as languages are concerned, the Christian Endeavor Convention held at Kalimpong, India, in the Eastern Himalayas, on the road to Tibet, was a perfect Babel, but the hearts of the Endeavorers were one.

One meeting was held in an open-air amphitheater, about five hundred Endeavorers being present, while nearly a thousand Indians, not members of the Societies, attended

as spectators. At this meeting three of four different Indian languages were used in the responses.

It was in the evening, however, that Babel came to its own. There was a musical program, and songs were sung in twelve Indian languages. There were Tibetans present, but they did not sing, and there were also present Christians of other tongues who did not take public part. Then there was English, and a song in Welsh.

These Indian Endeavorers are tremendously in earnest. Here is one testimony that shows the mettle of the members. The

Missions are Blessing the World," is most interesting. The program called attention especially to a great need in the city of Manila, P. I.

The little bamboo chapel located in Singalon District, Manila, burned recently. This was located in an important residential section, where the people are poor or of the middle class, but where they live in large numbers.

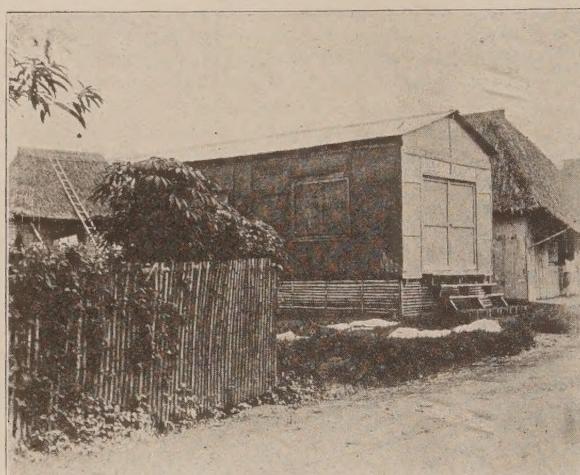
A good, plain chapel is needed at once, that these brethren may be encouraged to go forward in their good work. They are too poor to build adequately without assistance.

This congregation can reach a large number of children for the Sunday-school, and eventually will have a large church membership.

The pastor of the church is Emiliano Quihano. This man is one of the strongest Christians we have in the Philippine Islands. He has a good government position from which he draws his salary and devotes the remainder of his time to this congregation without pay. He is a brilliant preacher, and never lets an opportunity pass to speak the Word. The new chapel will give Emiliano great encouragement in his work. We know of no place in the world where an investment of this amount of money would count for more in evangelistic work.

About \$2,000 should be given in cash and pledges at once for the erection of this chapel, to be known as "Endeavor Chapel." This is indeed a splendid opportunity for the Endeavorers of our Brotherhood. This chapel, named for our great Endeavor Movement, will stand as a monument to their loyalty to the cause of our Master.

Every Society should have a liberal part in this enterprise. Write the Foreign Society at once, telling them what amount your Society will send before September 30. If a sufficient amount is pledged soon, word will be sent forward instructing the missionaries to erect "Endeavor Chapel."



SINGALON CHAPEL, MANILA.
Burned autumn, 1915.

speaker, a brother from an unhealthy malarial district at the foot of the Himalayas, told how Christian Endeavor had reached the people there, and how one man, who had fallen into evil habits, was sought and brought back by the Christian Endeavor Society, and how, when cholera broke out a short time after, this man nursed and cared for the sick until he himself was stricken and carried off by the disease.—*Christian Endeavor World*.

ENDEAVOR CHAPEL, MANILA.

A large number of Societies are using the program as outlined by the Foreign Society for the meeting May 28. The topic, "How

He traineth so
That we may shine for Him in this dark world,
And bear His standard faultlessly unfurled
That we may show
His praise by lives that mirror back His love;
His witnesses on earth as He is ours above.